

Eleanor Wigram
A present from the Author



W. Edwards delin.

J. Smith sculp.

Midnight
M

ADVERTISEMENT

THE following letters were lately delivered to me copied as they now stand, with this addition: "What the writer is to do from the above, would be and the present time let private, then the person when he quoted the words 'I am not' for the greater part of it seems to be as closely as related to the story of Robinson and as much easily varied by a fiction for amusement. As it never was, the manifest injury of that new article, which is telegraphic from Robinson's character: the figures on the applicable to the the design was in ward; and the advice he gives seems to be well calculated to warn the thing operation, not to call under the false making banners of misdirection. Every attempt to withhold the relative chain is worthy of praise, and



ADVERTISEMENT.

THE following letters were lately delivered to me, copied as they now stand, with this reflection: "Were the writer to rise from the grave, would he find the present time less perverse, than the period when he quitted the world?" I fear not: for the greater part of us seems to be as closely attached to the folly of fashion, and as much captivated by a passion for amusement, as it ever was, to the manifest injury of that stern virtue, which is inseparable from religion and liberty: therefore the strictures on the modes of 1771, may be as truly applicable to the present year.

His design was to caution his **WARD**; and the advice he gives, seems to be well calculated to warn the rising generation, not to enlist under the fascinating banners of **DISSIPATION**. Every attempt to dispel the delusive charm, is worthy of praise; and

to administer an antidote against the potent poison of this CIRCEAN cup, is a deed of patriotism and humanity!

To free the mind from the vain dream of pleasure, and raise it on Meditation's silent wing, to take a view of more durable enjoyments, under the immediate protection of the Supreme Being, can alone guide us through

This wild, where weeds and flow'rs promiscuous shoot;

This garden, tempting with forbidden fruit.

The writer gives the strongest evidence of his knowledge of that variegated scene. His piety, good sense, and candor are so judiciously blended, I think they cannot fail of being, in some degree, productive of good to the community at large, to which I humbly present them.

October, 1779.

THE EDITOR.

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LETTER I.

DEAR LADY —.

I WAS honoured with your obliging letter by the hands of your cousin —. Your requests are laws to me, and stand next in sanctity to holy writ: you may therefore be assured of my utmost endeavours in soliciting the promotion for which he has so good a plea: at the same time, it is right you should know, that I am too little a man in the great world, to expect favour; and

B

that

that the times are so circumstanced, were my zeal for the public welfare bright as ever martyr shewed for his faith, my principles and opinions, not being of a cast suited to the temper of any party, my interest can never rise high enough to be of much service to your cousin. My best friend in the military line, is also in a bad state of health.

In respect to the CHANCERY suit, in which your aunt, LADY —, is so deeply interested, it is not yet ripe for the court; and to give you my opinion of it, would argue more zeal than good judgment.

Alas poor —! The account
your

your ladyship gives me, fills my heart with grief! Indeed when I saw her last, I was alarmed. If that sweet urchin should die, I shall bend to my grave with sorrow and vexation: sorrow, on account of my affection for her; and vexation, because I did not tell you all my mind, in relation to LATE HOURS, which I daily see bring numbers to their grave by quicker steps.

In the comparative view of the lives of many young women of quality, and no quality, yours is sober and temperate; but you are not always so old as you decently may be, in these your days of

youth, with a view to be young when you are old. I do not wonder; the distemper is contagious, and not easily cured. Take care of yourself.

It is said, “ If you follow truth too close, she will kick your teeth out.” But if I suppress the declaration of my thoughts, I shall not act the part of an honest man, and your GUARDIAN; and I had rather hazard my fortune, than depart from my principles, — or abandon YOUR cause.

Know then, my good Lady —, that your going to so many places of amusement, and staying there so MANY LATE HOURS, disturbed my repose.

repose. I mourned lest you should prepare, for yourself, an early grave; or bury some of those generous virtues your noble father taught you, and for which I have been, from your infancy, habituated to think you, next to a perfect model.

It is my consolation, that I know you are accustomed to THINK. Do you seriously believe, that NATURE ever intended women should spend the night, or any part of it, beyond TWELVE O'CLOCK, in dancing? Whether you attend a BALL, or any other amusement, the more splendid it is, the more hurtful to your eyes; and the more

people are assembled, the more pernicious the air; and the longer you stay, the more you will forget when you ought to retire.

In all climates, at certain seasons of the year, the retreat of the sun renders the night air hurtful; in some regions it is DEADLY; and in no country is the weather more inconstant, than with us; the most robust often feeling it in the DAY; how are the most delicate to bear it, in the NIGHT? If nature had formed us of less fine materials, the morbid effluvia of a crowded assembly, would be one of the most expeditious expedients, INTEMPERANCE, as an auxiliary

liary to FOLLY, could devise, to cut the tender strings of life !

You, dear Lady —, have no reason, that I can imagine, for being tired of LIVING; you have hardly yet taken possession of life; but permit me to remind you, that COMPLACENCY IN IT, depends on GOOD HOURS, in the same degree that GOOD HOURS administer to HEALTH.—Observe, how by universal consent, we use the term GOOD, or BAD HOURS, as applicable to the season. NATURE hath appointed for REST: and in this view the hours were GOOD or BAD, before I was born, and will be so when you are grown as old as I

am! FASHIONS change, but the laws of nature remain the same.

GOOD or BAD hours, are relative to the happiness or misery of those who make them so. Obedience to the rules of health and sobriety of manners, is the ordinary consequence of GOOD HOURS: so when the virtues combine, or the vices unite their force, their effects are too obvious to need any comment.

GOOD and BAD hours relate to TIME and ETERNITY! We all know the wonderful power of CUSTOM, to pervert the heart, and confound the understanding. We are sensible how manners change, and that the

DEED

DEED which at one period was shameful, at another may become the fashionable taste.

In my early part of life, when it was said of any MAN, he keeps BAD HOURS, it was in effect stamping on him a mark of disgrace; with a WOMAN it bordered on infamy. But supposing we pass over all good old notions of GOOD and BAD hours, will it alter the case, with regard to our conduct, in these FLUTTERING times? If there is any such thing as GOOD and BAD, as applicable to hours, and we walk in the beaten track; the HABIT of people of the TON will infect us who associate with them.

them. Consider it as you please, it will be keeping **BAD HOURS**! I know some who will not acknowledge it as a fault, but rather decry their opponents.

Lady —— makes her comment on my doctrine: “ Monstrous!
 “ Ridiculous!—This poor an-
 “ cient Being is as mad as **KING**
 “ **LEAR**, when he raved against the
 “ perverse spirit of his daughter.
 “ **BAD HOURS**, as he represents
 “ them, never related to **ELEGANT**
 “ **LIFE**, but only to debauchery
 “ and drunkenness.” It may be
 so; but it was because **BAD HOURS**
 were peculiar to debauchees and
 drunkards: and how, at this pe-
 riod,

riod, are we to draw the line? Bad hours then stood as marks of VICE, and not the VICE of BAD HOURS; for this might be committed under a mid-day sun.

ELEGANT LIFE, properly understood, does not clash with rules of sobriety; but rules of sobriety clash with BAD HOURS. GOOD hours are criterions of virtue: BAD HOURS appear as a bloody flag, a signal for battle, whether VIRTUE or VICE shall prevail:—That vast numbers, in what is called ELEGANT LIFE, become victims in this contest, there are unnumbered proofs!

Lady — also says, “ How is
“ this

“ this old man qualified to judge
 “ of the charms and pleasures of
 “ youth; perhaps he never was
 “ sensible of either, and now wears
 “ in his breast a flint instead of a
 “ heart. If he does not under-
 “ stand what MODERN PLEASURES
 “ consist in, he cannot possibly
 “ judge of them. What doth it
 “ signify, whether he passes the
 “ most part of his time, ‘by the
 “ light of the day, or I mine by
 “ the light of flambeaux and
 “ candles? He says his prayers:
 “ very fit for HIM; and I say
 “ mine; but I also dance and
 “ sing: which of the two is in the
 “ best condition ?”—

What

What can we say of this poor girl, who is within the shadow of reason, but flies from the shelter of it; and evading a candid confession, plays the fool on the verge of ruin to her health, if perchance her morals should pass unhurt.

There is no harm in the FLAMBEAU nor the CANDLE, the DANCE nor the FIDDLE; but there is harm in the quantity of the time she devotes to her amusement. The BAD hours, for I must call them by that name, which she keeps, in their ordinary consequences militate against the regular true conduct of a good subject, a good daughter, a good wife, and a
good

good mother : and will they qualify her for that RELIGIOUS CAST OF THOUGHT, which, as a CHRISTIAN, she is bound to cherish, cultivate and improve, with all diligence? HOURS well devoted, have for their object immortal joy, and bliss unutterable !

Lady —— still evades a logical disquisition, and a candid acknowledgment of her passion for amusement, by saying, “ My religion is
 “ of a liberal kind, not sunk in
 “ the gloom of a hermit’s cave,
 “ as this OLD MAN’S. The better
 “ humour I am in, the more
 “ pleasing to heaven; and the
 “ more I amuse myself, the better
 “ humour

“humour I am in.” Here again you see the SHADOW of the virtue, the SUBSTANCE is overlooked.

Is it true, do you imagine, that she is really in the better humour for so much amusement? I am confident it is not the way to be EQUAL, PLACID, CALM and resigned. We are admonished, “to be sober and vigilant,” because death often visits mankind like a thief in the night.

The delusion in the heart of my FAIR antagonist is apparent; for the more eager she is in her pursuit of PLEASURE, the less capable of being much amused. This is human nature! Let her ask any veteran,

veteran, in this inglorious warfare, if what I say, be not true; for, when amusement becomes the BUSINESS of life, it loses its zest, while it disqualifies for necessary duties and occupations.

PLEASURE grows sick, if we tease her with fondness. VARIETY is the object which mankind desire: we change the scene of life from hour to hour; but every hour should be RATIONALLY and RELIGIOUSLY spent. If it is equal and consistent, it will be joyful, and charity will attend it: if it be not joyful, it cannot be truly religious; and if it is not religious, it cannot be pleasing to the God of Nature who made

us rational, has framed us also for religion: and we never find that reason supports her dignity without religion.—Such are the high signatures of immortality! This is remarkably distinguished in CHRISTIANITY; a system of the most sublime pleasure, displayed in hope, and faith, and the divine philanthropy which it inspires!

I have much to say to you; but for the present, must take my leave.

I have the honour to be,

Madam,

Your Ladyship's

true friend, and

obedient servant,

April 10, 1771.

— — —.

C

LETTER

LETTER II.

DEAR LADY —.

YOU have read a certain venerable book, in which we are cautioned not to speak evil of the absent, lest the birds of the air should convey it to their ears. Happy would it be, if we were more restrained by RELIGIOUS, as well as PRUDENTIAL considerations. It is a judicious adage, "Confine your tongue, that it may not confine you."

I told

I told you in my last the reflexions Lady —— had made, on my moralizing on the ton. One of HER friends communicated this intelligence to me, not foolishly, but knowing my good disposition towards her; and that I should take advantage of it, not to my own displeasure, but for her true service.

What a misfortune it is to resent above measure, or make FRUITLESS COMPLAINTS! But when the question relates to unguarded words, in which the JUDGMENT is generally more in fault than the HEART, resentment is but another word for CRUELTY or folly.

It seldom happens that the evil spoken of us, is half so great as the evil we daily speak or think. Flaming wrath or burning indignation, which were not made for MAN, only prove a vicious self-love, and a repugnance to the principle on which alone we build the hopes of immortal bliss!

Where is the wisdom of making the weakness of another, the occasion of our own falling? "Remember thy end, and let enmity cease. Remember corruption and death, and abide in the commandments." Is not this genuine CHRISTIAN, and sound MORAL philosophy?

COR-

CORRUPTION and DEATH!—

This must relate to the corruption of our moral faculties, not to putrefaction after death, for then it should stand “DEATH and CORRUPTION.”

Be this as it may, when you next see Lady —, and see her you certainly will, if you come to town next winter, will you give me leave to charge you with my most respectful regards; and to tell her—that I have the honour to consider myself as her friend;—that if, by any means, I can do her good, I shall rejoice, not for her sake only, but for my own, as doing good to my SOUL.—You know

that I can have no **WORLDLY** interest in saying this.—Tell her also, that if she will seek for resources in her own mind and understanding, she will certainly find them. While she has a needle or a globe, a musical instrument, a book, or a pen, a parent to cherish and obey, a friend to oblige, or a neighbour in distress to relieve, why will she fly from herself, and range abroad for That which she may find much superior in her own bosom?

Has she made up her mind on the subject of mortality, by reading the records of her faith, with respect to a life to come? Tell her
that

that by trespassing on sleep, she wantonly wastes the balm of life, and brings on decay, inviting the very old age for which she inadvertently entertains so little respect.

It is not to be imagined, that I am so much interested for her as I am for you; but I shall consider her also as my WARD, if she will listen to my words and weigh my counsel: They are the dictates of a heart devoted to the good of others. I will remind her of what she owes to her own soul, and that it is impossible to insult TIME, without his resenting it. As the keeper of the SEAL OF

ETERNITY, he stands high in rank and dignity, and demands respect! The day may come, when, if she were mistress of a world, she would give it for ONE POOR HOUR, and think the purchase cheap. Yet one hour is not better than another, but as it may be better employed: and what hour can she reckon upon, as her own, except the PRESENT?

Will she be so just to herself, as to mark how many drop at her age, as well as at other stages of life? Will she consider that there is no security for the most confident among the children of men? Will not this thought engage
her

her to be humble, on a principle of virtuous self-love?

If “ the ordinary manner of spending time is the only way of judging of the inclinations of any one,” what conclusions are we to draw in relation to those who live in a continual round of amusements and dissipation?

You know that King ALFRED was esteemed a wise man and a good prince. It is said, that he devoted one third of the twenty-four hours to his sleep and food; one third to his business and recreation; and one third to study and prayer. By study and prayer we may understand conversation with
his

his own heart, as well as his addresses to the Almighty!

We are so far taught to believe, that in the days of this prince true GRANDEUR was simplicity of soul, displayed by TEMPERANCE, PIETY, and other virtues, which made up the characters of GREAT and good men and women.—Of what are we now made up?—Blush, O MODESTY, at the contempt of TIME, or the partition of it, as regulated by the TON!

TIME is LIFE; and those who squander it, squander away life; they are spendthrifts of the most profligate kind. Diversion, amusement, or by whatever soft name

name Lady ——— may please to call her pursuits, if she is in danger of their becoming her IDOL, she so far offers incense to a FALSE GOD, and the TRUE ONE may punish her. Sooner or later she must REPENT. And would it not be much safer and better, to make AMUSEMENT her slave, than be a slave to it? If she is held captive, within the magic circle of modern dissipation, what is she but a SLAVE?

She plumes herself on her youth : she exults because she is not OLD ; so I understand her remarks on my situation and my sentiments. She supposes youth to be the season

son of joy, and why? Because it is pleasant to behold the sun, and that her days of life may probably be the longer; but they MAY be the longer in SORROW; and man is certainly born to sorrow! Reverse the position, and AGE is the season of joy. It hath passed the mournful part, and approaches nearer to bliss which hath no end! It hath more knowledge to shun evil, and in some respects a less propensity to it. Age is calm, youth impetuous, and therefore sooner takes fire; and because less knowing than age, is sooner deceived into a fool's paradise. But is not youth in a state of more
 native

native simplicity and generosity of soul? Truly I think it is; we may therefore compound the matter; for if life is pleasant, only as the prospect of death is comfortable; and if we remember not our Creator in the days of youth, we are likely to forget him at other times; the difference then is not worth a contest.—WE ALL DIE! When we are young, we pray to live to be old. To pray to continue young would be an absurd, if not an impious petition.

Tell her that I have travelled over the ground she only wishes to tread. That though some parts of it were fragrant with roses and
honey-

honeyfuckles, others abounded in thorns. I have been often tortured with pain in my youth; but as I never abandoned myself, I never forsook my God: and he hath not forsaken me. Still indulgent, his mercy has been displayed, but more in the pains I have suffered, than the pleasures I have enjoyed. This is no paradox. Tell her I never attempted to vindicate the errors I was conscious of; and that I now devoutly pray she may disdain subjection to the TON, till this shall consist in something wise and good.

What is the ESSENCE of this TON? If it invades the native liberty

erty of the soul; if it requires a servile observance of rules and practices, of no value to the cause of virtue, it is not worthy of her regard, let who will be advocates for it!

We have a vulgar, but sagacious proverb, "FOOLS and their money are soon parted." May we not with equal propriety urge, that TIME and the FOOLISH are upon ill terms. Those who are profuse of money, are seldom provident of time. To judge from events, the USE of both generally keeps pace, of which we daily see the most striking instances. But which of the two evils will create the most misery,

mifery, on the clofe of the account, is more eafy to comprehend than describe. The want of money chiefly relates to the FLESH, the abuse of time to the SPIRIT. Happy it is when the want of time and money are fo feverely felt, that a change in our habits of living prevents a prostitution of our intereft, for the fhadow of pleasure!

Let us not wander from the path which the great Author of nature has pointed out to us! To rife from the death of fleep, and behold the vifible representative of the invifible God, as far as mortal eye can view him!—To adore the
 majesty

majesty of Heaven clothed " in
LIGHT, as with a garment!" to
embrace the golden day, and re-
joice in light! This is to LIVE:
this is worthy of an intelligent
agent; worthy of her who hopes
to enjoy the brightness of the Sun
of Righteousness!

Let Lady — keep GOOD
HOURS, and her warfare will be less
arduous. She will submit to NA-
TURE; and, going in due time to rest,
rise to perform the great business
of life; and, according to the wise
man, be entitled to " a seat with
princes." She will be the more
honoured by every class among
the sober part of mankind. So-

D

briety

briety will turn her thoughts to the concerns of her soul, the wonders of redemption by the Son of God ; and how it may fare with those who do not “ redeem the time,” though they know “ the days are evil.”

I consider her as a CHRISTIAN ! Under that glorious appellation, what might not a lady of her strength of mind, and personal charms accomplish ? COMMON SENSE now calls on her, with an angel’s voice, and whether she chuses or not, she must answer.

I plead her cause with pleasure : I know she has good sense : she must learn to apply it. Let her attend
to

to her own clear and indubitable interest, and her mind will receive new strength. She will have fewer painful thoughts to contend with; and more energy of soul to baffle the prince of darkness! The scene of her joys will be less subject to change. According to the measure of her HOPES, arising from a CONSISTENT conduct, the grass will appear to her in fuller verdure; the trees will afford a more grateful shade; the melody of birds will be sweeter to her ears; and the bubbling stream refresh her senses so much the more. The bleating of sheep, and the mewing of the herds, will speak

the voice of NATURE, and she will bow herself to the earth in joyful adoration!—Let her THINK, and she will feel the DEITY pervading all! The still voice of REASON will whisper to her soul, as the soft gentle breezes fan her body: and FAITH will carry her on seraphs wings to the mansions of eternal joy!

In a word, let her SEEK, and she will FIND! There can be no cruel necessity for amusements, out of season, to bewilder her thoughts by day, or disturb her dreams by night. TRUE JOY is calm as the night, bright as the day. Let her seek it, I say, and from the
dawning

dawning of the day, till the mid-night darkness, her heart will incline to good. She will offer the sacrifice of prayer with a more willing and delighted mind, than That with which she now dresses, for a mid-night entertainment.

To a mind tinctured with true piety, the God of nature appears in all his works ! Every religious sentiment brought into habit, and assimilated with the soul, is an emanation of the Deity ! Let her labour for such a habit, and her REASON will acquire new strength, her FAITH will elevate her heart, and her SPIRIT feel, that GOD IS ALL IN ALL !

You, my dear Lady —, have not taken such copious draughts of pleasure, so called; nor indulged in puerilities nor false maxims, and consequently will easily comprehend my doctrine, and have a true relish for it; not as the visionary effusions of pious insanity; not as the effects of a mind grown callous by time, cavilling at juvenile joys; but as TRUTHS, by which you are to stand or fall for ever! I wish to enlarge the scene of youthful pleasures, by rendering the FANCY subservient to REASON. The more the imagination, and other faculties of the soul, are enlarged, the scene
of

of our pleasures will be expanded, and we shall still remember that we are RATIONAL and ACCOUNTABLE BEINGS.

If GOD IS ALL IN ALL, he is in the city as well as the village; and in the busy pursuits, with all "the various bustle of resort," he is to be found by those who seek him. The right application of our time, makes him adorable in the sound of music, and in the harmony of MOTION, as well as the praises we offer to him in his holy temple. Modesty and propriety may reign triumphant in the assembly room, as impudence and profligacy in the chambers of iniquity. But do you believe the

happy turn of mind, of which I am giving you this portrait, was ever acquired by an INTEMPERATE pursuit of amusement? Hath it yet entered the heart of man or woman, to call our modern nocturnal diversions, TEMPERATE? What are their effects on numbers who follow them?—This mournful part of the story, would check the motion of your youthful blood!

An evil disposition may prevail in the mind; and evil deeds may accompany it, though we retire to rest with the sun. But there is a kind of heavenly temper in obeying the call of NATURE, expressed in GOOD HOURS; and the contrary disposition

disposition appears in a striking point of view, in those who run retrograde to this order of things.

How strangely do we abuse the hours, by reversing their order! Even the business of government, as directed by the great council of the nation, now generally begins when it should end. In many countries abroad, where I have travelled, the public officers are at their business, nearly with the first appearance of the sun; and they consider, that the sooner they have done their work, the sooner their hours of amusement will commence. I know of no country where **BAD HOURS** are so much the **TON** as with us.

The custom of BAD HOURS has many pernicious effects. It revolts against common charity in respect to the welfare of others. Whence arise the disorders of domestic life? Come they not chiefly from BAD HOURS? HOGARTH has given us an admirable portrait of a morning, or rather a noon interview, between a fashionable pair, after a night's extravagance: but this expresses nothing of the scene, in the earliest part of the night, among the servants, male and female, who are left at home, kept from their rest, unawed by the eye of master or mistress. It describes nothing that is passing abroad

abroad by master or mistress, coachman, footman, or chairman. What a scene of dissipation is spread around! If the ingenious artist had employed his pencil, if any pencil could reach the description,—what a display it would furnish!

Is not a great part of the bad principles, debaucheries, thefts, and infidelity found among many domestics, owing to the BAD HOURS kept by masters and mistresses? Those who pass their days and nights in a manner so hurtful to themselves, act injuriously to the community.

If you are wise, my good Lady

dy —, keep your distance ; and
let YOUR light so shine, that the
world seeing your GOOD thoughts,
by your good DEEDS, it may glorify
the LORD OF NATURE, the GOD in
whom you live ; and from whose
mercy you hope for immortal
glory! Farewell.

I am,

Dear Lady —,

most sincerely,

your's,

April 16, 1771.

— — —
LETTER

LETTER III.

DEAR LADY ———.

THE high regard I have for you, and the reverence which reigns in my heart for the memory of my friend, your much-honoured and noble father, bind me in the bands of friendship to your service. The sacred office I undertook at his request, combines in establishing your title to my regards: not that I mean to intrude my ADVICE, but only to give you my OPINION.

Experience

Experience has supplied me with many proofs, that the reigning custom of AMUSEMENT, among people of your rank, is carried beyond all bounds of common sense and common modesty. This passion gratified from morning till night, if any MORNINGS they may be said to have, and till the night is far spent, preys on the vitals of domestic peace, moral rectitude, religious hope; and, while it injures health, destroys the simplicity of our manners!

Besides the ordinary disease of this climate, so often fatal to the most distinguished for beauty, other disorders prevail, not known
among

among our youth in former ages. At BRISTOL HOT-WELLS, one may always see many dying in consumptions: but in BATH also, are now found young persons in PALSIES, and such kinds of distempers. Something in the ANIMAL, as well as the MORAL œconomy of life, is off its hinges.

The common practice of NOCTURNAL dissipation, and the irregular rest which follows it, must play havoc with TENDER constitutions. The conduct of the mother may affect the infant before it sees the light: but if the daughter, having hardly quitted her leading-strings, follows her
to

to a crowded assembly, when perhaps the purest air and most salubrious rest, are necessary to her preservation, it will nip her in the bud, and blast her blooming beauty: it will also prove a manifest injury to her morals, and the TRUE notions of life which she ought to learn while she is young, and not the FALSE ones she ought not to learn at any time.

Your excellent mother died young, as you have cause to remember; not by any fault of her own; but nature had framed her so exquisitely, she could not last long: let it be a lesson to you! Various are the roads which lead
to

to death. Some shorten their days in MINES, shut out from the sun's cheering rays; some make WHITE-LEAD, content to hazard life for the slender means of maintaining it; PAINTERS look languid and droop; WAR and COMMERCE bring thousands to an early grave; some fall by lawless commerce; some by "applying rebellious liquor to their blood." Reason is often, I may say continually, abandoned to gratify passion or appetite: but nothing intemperate is done with impunity.

And now, my dear Lady ——, let us take a view of those who figure at the top of life! Can

E

THEY

THEY follow bad courses, can they pursue nocturnal amusements, and not offer themselves as victims at the shrine of FOLLY? It is said, "that men have the same veneration for those who suffer adversity without dejection, as for demolished temples, the very ruins of which are revered." If to suffer without dejection, implies VIRTUE, and VIRTUE IN AFFLICTION demands the tribute of praise from men and angels! what shall we say of whole hosts of afflictions, led on by pride and folly, plunging thousands into temporal RUIN, and some into DESPAIR?

Enquire

Enquire into the cause; you will find this edifice of amusement, built for the most part by a false light; and after midnight, must ever totter from its foundation, as an ill-formed, foolish design, pothering the artist till she loses her powers of discerning, and knows not what she is about.

Guard yourself, my daughter! While you look on with pity and compassion, EXPOSTULATE, not IMITATE. Be not infirm of purpose in a noble cause; noble because reasonable; noble as it has virtue for its object; and noble because it opposes the torrent of folly, which, like the ocean in
 E 2 a storm,

a storm, swelling its bosom with uplifted rage, threatens an inundation. Let it not be said, that the amiable Lady — contributed her share to our undoing. If women, calling intemperance by a wrong name, think they may do any thing, not grossly offensive; men, who are more daring, will leap over all the boundaries of morality and religion. Nature intended the sexes for their mutual support, not their mutual undoing. How charmingly beautiful to behold a young woman, like yourself, refined in manners, exalted in religion; by her influence awing the UNTHINKING crowd,

crowd, who offer homage to the
TON.

Had many of the perpetrators of their own undoing kept GOOD HOURS, they had not fallen ingloriously by the means of their own vanity and irregular habits.

Give me leave, dear Lady —, to put you on your guard. KEEP GOOD HOURS! If you return to TOWN, READ and CONSIDER my letters, as MITHRIDATES against the poison of the TON: despise such lessons, and your excellent heart, and lively fancy, your incomparable candour, and distinguished good sense, will not avail you: these talents will be of no other use, than,

after a season, to make you lament the more, your having been a dupe to the TON. And as to your personal charms, which I leave younger men to extol ; sit up, or dance away a few successive nights, and your eyes will be as hollow, and your cheeks as thin, as if you had performed a rigorous penance.

The custom of BAD HOURS, wounds the simplicity and purity of our manners ! It is a departure from SOBRIETY, darkening the prospect of our comfort and peace ; it so bewilders the understanding, we cannot discover what we mean, nor why we are so lost, as to act without a meaning.

I will presume to tell you, that I had rather hear you were so ill-advised, as to retire to a NUNNERY when you again go to FRANCE, than that you should submit to become a dupe to the TON, or accomplished in the art and mystery of SQUANDERING TIME.

If you should return next winter to visit this grand abode of every thing that is, and is NOT good; the sight of you, like the "conversation of a friend, will brighten my eyes;" but unless you resolve to revolt from the TON, I shall receive a more exalted consolation, in hearing that you are determined to stay in the

North. Wherever you draw this vital air, seek for the friends of freedom of mind, detached from all PARTY in FASHIONS, as well as POLITICS, as your reason may dictate. Be manly, generous, and pious; fear God, and exercise your charity: but pay no servile homage to dangerous or fantastical customs. Act up to your own true sense of RIGHT, and in good time you will become an angel indeed!

You may be told, that things are not so bad as your OLD FRIEND represents them. I will venture to assure you, that several who are connected with my most intimate friends,

friends, are galloping through their estates, and others are running into perdition! Follies unheard of by their forefathers, are daily committed. SUBJECTS are guilty of IMPERIAL extravagancy; as if each could command the purse of the nation; and that this had no bottom. If it were proper, I could tell you of many, of whom your benignant heart has no suspicion, living on the verge of penury. I expect to see them fall, full unpitied by those, whose example has been the cause of their ruin; and who, by infamous customs being grown callous to the sufferings of their own families, have

no

no tears for the tale of another's woe! You will think this passing strange, and wondrous pityful, but so it is!—Be on your GUARD!

Nor should you wonder, when I tell you, that such sad events are happening, at a period when arts and refinements are carried to the most exalted height; and every thing which can adorn life, or render it pleasing, presents itself to our hands and eyes. But here, alas! the venom lurks! The FANCY is awakened by a profuse variety of objects: the passions are inflamed with a multiplicity of desires: and the votaries to FOLLY ask no assistance from Heaven!

ven!—They seem abandoned to their destiny. Not having hearts to glorify the Giver of all good, they rather spurn at his bounty: in real deed they seek their own misery.

Your good heart may lead you to think, that MORALISTS expect too much; that is, more than reason and experience warrant, every age having furnished so much cause for complaint: but such are not able moralists. You will please to consider, that it is of little moment to COMPARE times. Are we NOW very faulty, and shall we MEND?—If we have less HYPOCRISY than in some times past,

past, I apprehend we abound more in impudence and infidelity. Our native simplicity and honest firmness; our strong principles and courage, in maintaining truth, have given way to the TON. This abounding so much in frivolity and extravagance, we can boast but of few manly qualities, and hardly leave ourselves language for the description of MODERN FOLLIES.

In the whole catalogue of extravagant irregularities, late hours, or BAD hours, seem to stand forth as both cause and effect. Bad hours of rising; bad hours of meals; bad hours of business; bad hours of amusement; bad hours
for

for REST.—This habit has created so procrastinating a humour, no good can come of it! This undisciplined state, is in effect, a contempt of TIME, unhinging the whole œconomy of life. Time resents the affront; and many who might have been the friends and protectors of the WRETCHED, feel the hour when they are become incapable of doing any good to themselves.

CUSTOM is vulgarly denominated THE LAW OF FOOLS; and it is the law of those who act on no higher principle. What is the TON? It is not virtue, nor sense; it is not prudence, œconomy, nor religion:

religion : it is the custom of those who suffer themselves to be dupes to forms or modes of living, which have no foundation in REASON or RELIGION ; and consequently no tendency to promote private or public virtue. Whatever militates against both these, puts the ax to the root of moral rectitude and national felicity.

In many instances, this TON seems to be so insignificant in their sight who have a moderate degree of understanding, as not to be worthy of a serious pen : But the event proves it has so many fascinating qualities, and attractive powers, it draws the heedless

less into a variety of pernicious practices, and hurls vast numbers into ruin!

You startle!—You look sorrowful!—Your excellent heart feels for the misery of others, without knowing how large the group is. TAKE CARE! do not suffer, even your compassion to draw you within the vortex!

I am,

With the truest respect,

Dear Lady ——,

Your's, &c.

April 20, 1771.

LETTER

LETTER IV.

DEAR LADY —.

I Ended my last with a serious caution; and in the moralizing mood to which I am happily accustomed, I begin this.

Will you then exercise your own reason? Will you disdain the example of those whose ambiguous virtues are covered with the filth of FASHION, and indulge no false sentiment, let the authority with which it is introduced, be what it may.

may. Cherish your humility; doing that, which, if others imitate, they shall do good to their own souls. This will exalt you in the sight of God and men!

PRUDENCE, in male or female, is of the highest value; but FEAR is not a passion for a good mind: as an evil habit, in your sex, it often sinks into AFFECTION: when it is formed of apprehensions, what others will say, notwithstanding you are acting agreeably to your own sense of good, it may be a shadow of virtue, but it is the substance of folly! Do you imagine it can be of any moment to you, what others think of your

F separation

separation from them, when they are at variance with themselves, and condemn their own conduct? Raise them to your level, if you can, but do not sink yourself to theirs.

To be humble before God, leads to obedience to his laws; and such humility will always shine resplendently in the sight of the wise and religious. But compliance with customs, which the mind condemns, is but another name for FOLLY, COWARDICE, or other evil propensity.

Whether it shall please the Almighty Disposer of all things, that my little —, your sweet
sister,

sister, shall escape from this perturbed world, being already fit for the angelic choir; or that she shall live the charming companion of your transient days, till death or marriage shall divide you; still you will maintain your own dignity; your importance to yourself; your weight in the scale of rational and ACCOUNTABLE BEINGS; and consider the interest which the wretched have in the preservation of a life so truly valuable.

Were your humility to permit your seeing the amiable figure you have the ability of making, and actually make in the eyes of the

F 2 discerning

discerning world, it would fire your heart with the highest ambition of deserving it: I say AMBITION, as a familiar word; but I mean the desire of the soul, the glorious longing for the immortality promised to us as CHRISTIANS.

I was the other day so unfortunate as to hear it said of the
 —— “How cheap she is in men’s
 “ eyes; you see her in every place
 “ of gay resort: she knows not
 “ where to fix the boundary of
 “ her passion for amusements:
 “ what pity it is that such a la-
 “ dy should understand so little
 “ what belongs to her interest.”

You

You are sensible what may be said, every day, of thousands of the flower of our nation, who forget what they owe to their most intimate connexions, their country, and their own souls! And for what?—Facts are stubborn things; there is no contending with them. We may endeavour to palliate, and urge the custom of the times; the innocency of intention; the youthful season of joy; and such common hackneyed arguments, in defence of our fair countrywomen; but how shall we contrive to prove, that the TON is calculated for substantial good to its votaries, or any others?

How can any love of nature adorned in simplicity; or of nature's God, displayed in his glorious attributes, be venerated? How shall we prove that such habits encourage arts, improved by study; or a heart and understanding devoted to the service of mankind?

Were we to question closely some of our acquaintance, and trace their REAL SENTIMENTS, they would be constrained to acknowledge, their pursuits furnish no pure and unmixed pleasure, such as they feel to be honourable to themselves, and beneficial to others. Dissipation is so much the passion of the times, shame and benevolence

lence seem to forbid our speaking of it : but the stones will speak.

When we talk of the INSANITY of one whom we once knew in his right mind, the sensibility of the heart enfeebles the voice ; the tongue suspends its powers, rather than give sound to so painful a thought !

I would not treat with asperity any person, male or female, of whom I entertained any hopes they would discover their error, and return to a sense of their misdoings. Dear Lady ——, I only mean to GUARD them against the arrows which are sharpened by NIGHT, and MURDER SLEEP. KEEP yourself out

of that round of dissipation—which the stars so often blush to behold!

Judge you, between me, and the objects of my sorrow and indignation. To sleep involuntarily when we should be awake, is a disease of the body; to be busy in idleness, when nature intends we should sleep, is a malady of the mind, verging to insanity. The œconomy of life requires a TEMPERATE pursuit of all our pleasures; it disdains the thought of absorbing ourselves in any gratification, which the heart condemns. True devotion knows its bounds: we do not hazard the destruction of health by nocturnal orgies, nor
rise

rife to pray, when nature commands us to rest.

Can the heart of man find excuses, for the conduct of her who neglects the cultivation of her REASON, to erect trophies to FANCY, on the ruins of common sense; preferring noise and tumult, flutter and parade, to chearfulness and self-satisfaction; peaceful meals and quiet rest; joyful hopes, and all the triumphs of an HONEST mind seeking for BLISS ETERNAL!

Cherish the idea of HER character, who is unmoved by any flattery or foolish example; who entertains no fear of contempt, nor any hope of applause, from the undiscerning

undiscerning multitude: her who obeys no law that clashes with reason, which wounds religion, or prevents the performance of any duty, in which solid happiness is concerned. Such may yours continue to be!

Mrs. —— told me the other night, I might as well preach to the wind, or oppose the torrent of the waves, as expect any good from talking to people of the town. I think there are many degrees in folly, therefore I am not of her opinion. I meet with some who seem glad to be furnished with reasons for separating from the giddy multitude, by whom
they

they are half undone; and as I think it treasonable to despair of the common-wealth, because it contains many untoward subjects, I esteem the duty of admonishing the thoughtless, as acceptable to the benignant Sovereign of mankind!

The time may come, when we shall more generally recover to a sense of our weakness. Whether this be accomplished by the smiles or frowns of heaven, all things happen for GOOD to those who ARE, or may BECOME GOOD!

You stand above the common level; your example will be the more seen, admired, and revered. If my honest zeal in
your

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your service carries me beyond the
boundaries of the moderation I am
prescribing, you will forgive me.

I am,

With the utmost truth,

Madam,

Your Ladyship's

most obedient

faithful servant

April 23, 1771.

— — —
LETTER

LETTER V.

DEAR LADY —.

YOUR account of the continuance of your ~~father's~~ ^{sister's} illness distresses me exceedingly. I am also sorrowful in finding that you thought my letter reproached you. I shall not be happy till I hear from you again ; being truly sensible that you treated her with so much kindness and fraternal love, you did not suffer even the wind of heaven to blow
on

on her roughly. Do not afflict me, nor yourself on any such account !

Public places of every kind, even under a meridian sun, are hurtful to some constitutions ; but how rarely are people sensible of this ! What renders them CHEERFUL, they suppose gives them HEALTH : but a crowd is no sooner assembled, than the air becomes unfit for them, whose thread of life is easily cut. Your sentiments afford me great pleasure ; and imagine not that your reproofs are the less awful, on account of your being younger than my grandson.

You

You are rightly informed, that my concern for the happiness of your family, induced me to unburthen my heart, without reserve, to your aunt. You say "why did you not tell ME?" My error arose from the fear of offending.

To be humble in age, may not be so common as in youth, but it is as much a duty. All times of life are subject to pride. Were I a SENECA or a SOCRATES; or, what is better, a SAINT PETER or a SAINT PAUL, I could but know that when any favourite amusement has seized the heart, mankind are apt to be as impatient under controul, as the fiery steed that disdains the bridle.

This

This is not YOUR case. NATURE and GRACE combine in rendering you thoughtful, even amidst the gayest and most splendid scenes!

Though I did not express any fear to you, I had an interesting discourse with Lady ——, your good aunt. After giving her my general opinion,

She said, “ have you not wit to discover, that we bring such young women into the world, in hopes of finding good husbands for them ?”

I replied (perhaps with more haste than good manners) “ To set them up to the best bidder? This method sometimes succeeds, but it often fails: for
it

it gluts the market, and undervalues women. Husbands are useful ANIMALS, and according to my observation, generally more RATIONAL beings, than forlorn batchelors, or profligate debauchees, who, pretending to be wiser than other men, are greater fools. But what man of understanding goes to a BALL in search of a wife? He can see nothing there but her person, and That she shows to every vulgar eye; till at length, fearful he shall soon grow sick of an ADMIRABLE creature, whose apparent chief quality consists in That, in which a stage-dancer excels, he deliberately determines

G

on

on giving the preference to a HARLOT. I appeal, Madam, to your own observation, if numbers of men of rank and fortune do not decline marriage; or make this sacred contract subservient to vanity or some worse purpose? I have heard many of them say as much, and give this reason for it, that the women, of this age, are run mad; that they do not chuse to trust to the TON, or modern education, and expensive manner of living!—Yet, strange as it may appear, they countenance WOMEN in every kind of folly, as if they had evil intentions against them, and equally against themselves. I
do

do not pretend to vindicate THEIR conduct, who to avoid an uncertain evil, run into an extreme so contrary to religion and good manners."

Her Ladyship, with a very serious air replied, " I hope you do not approve of the conduct of such men. Though I fear there is too much truth in what you say, still we have marriages; and if men find no women to their FANCY, but as they receive the impression from the DANCE, they take the dancing girl to their bosom—and perhaps she may turn out very well."

I answered, " FANCY, Madam!

G 2

I wish

I wish the heart and understanding had a greater share: and as to YOUR PERHAPS, it gives me the head-ach. In all such cases, the PERHAPS should only go with the negative; and I say perhaps such a girl may NOT turn out very well. It were happier that the world should be unpeopled, than that it should be inhabited by FOOLS. I am perfectly sensible you are right in having marriage in view. I wish to see your girls, in good time, married to good men: and you intend to promote HAPPY MARRIAGES: but have late hours any such good tendency? Every minute a woman is absent from
her

her husband, or her home, after twelve o'clock at night, seems to be much better calculated to cancel, than to confirm the matrimonial contract. And if you will trace divorces to their source, you will find they spring from LATE HOURS. If TWELVE AT NIGHT is not the latest MODEST HOUR, where are you to draw the line? I say MODEST HOUR; for in days of more simplicity, the expression would be warranted by every precept of piety and prudence.—We sometimes err by judging of other men as we do of ourselves; but if I were brought back to youth or middle age, and

to marry again, I should hardly, with my experience, “garner up my heart,” or throw my soul into the bosom of a woman who should delight to sit up, or dance, till four, or three, or two in the morning; whose fluttering mind could feel no power in reason, nor in nature, repugnant to such a practice; but, tearing out the leaves of both, fondly maintain the book was not written for her use; or that she need not care, whether it was or not. Those who adopt this opinion or practice; is it from a sense of honour or delicacy? Is there a single virtue, or any female charm comprehended in **BAD HOURS**?

“What

" What is't defends the purity of melting
maids

" In NIGHTLY balls, or wanton masque-
rades,

" When &c ?

But supposing all to be as
chaste, and pure, and bright as
flesh and blood ever pretended ; I,
who am a tolerable philosopher,
at least in theory, cannot conceal
how meanly I think of such scenes.
As to the conversation they furnish,
whether expressed in lampoon or
panegyric, though we are some-
times constrained to cry VIVE LA
BAGATELLE, This Bagatelle is in-
supportably insipid.

The incidents which occur at

G 4

these

these amusements, beyond the DECENT HOUR OF TWELVE, to say no worse, makes the description of them poor as beggary itself. When the most charming woman, talks in raptures of such scenes, her tongue seems to have been stolen from her, and That of some silly animal placed in its room! But giving the sex all due quarter, what more afflicts my spirit, I am confident that from these dancing nocturnal theatres of dissipation, we may date the sorrows of many families, and the national reproach under which we are now fallen. Time ripens folly into wickedness!"

She

She answered, " I think, Sir, you are too serious a man to be allowed to talk on such a subject."

I replied, " Too serious, MADAM, to be allowed to talk reasonably? I hope I shall never be allowed to talk any other language. Let reason be exploded, and what will the catastrophe be? If from my profound respect for your ladyship, and the young ladies your nieces, I grant all to be innocent, very innocent; yet you will permit me to ask: Can these exhibitions of festivity, at a season when, by DIVINE appointment, all nature is at rest, tend to the preservation of health?

health? You are as lively in temper as your nieces, and may flatter yourself this way of life will do you no harm. You suppose you may carry on a winter's campaign in the enlightened fields of BOUGIES and FIDDLES, without receiving the smallest wound. But you will pardon my concern for the length and happiness of your life, and permit me to beg you will consult your mirror, and not be partial to your own charms."

"My charms, Sir!" she answered, smiling, "they have long since taken their flight."

"Madam, you may call your
smiles

smiles and graces, your good sense and politeness, by what names you please; but you will allow that much depends on health.

“ Health is a cherub most divinely bright,
“ More soft than air, more gay than morning light.

“ Mankind, as health vouchsafes to smile or frown,

“ Find ease in chains, or anguish in a crown.”

If health is truly the salt which gives a relish to life, and renders the soul as fortunate as it is delightful to the body, you would not sell it for a dance OUT OF TIME—out of time, not in harmony of MOTION, but in harmony of SEASON. When the hours invoke,
to

to balmy sleep, to repair the decays of nature; to heat the blood of youth, too apt to be inflamed by food or exercise, or the passions, can never comprehend good sense or religion, sound morals, or the true œconomy of life. It cannot be the right mode of introducing young women into the world, where they are candidates for temporal happiness, or immortal glory!"

I beg your pardon, dear Lady ——. I must, for the present, cut short the thread of the discourse I had with your aunt, being interrupted by the news of the death of a young lady, a near relation,

lation, and as charming a woman as I remember to have ever seen! Three days are not quite elapsed, since I saw her, in all the bloom of youth and beauty, and seeming health. Some deadly obstruction has stopt the tender springs of her life, and she has left this world, I hope to secure a better. Such might be the merciful design of Providence!

Farewell, excellent ——! venerable will thy memory be! Thy lovely frame, which captivated all hearts, is tumbled into ruins! Those starry eyes, so much admired, have lost their light!— These were but the casements of thy generous, calm, and pious spirit,

spirit, which is now fled!—I trust, INDEED I trust, to live for ever, in the presence of thy ALMIGHTY FRIEND, thy FATHER, and thy GOD!"

You, dear Lady —, have a heart to feel for my sorrows! My sensibility is not yet departed from me. Give me some days, to offer my pious tears to her memory. You will sympathize with me, persuaded, as I hope you are, that let the dissolution of NATURE take place, I shall pray for YOUR happiness to the last! for

I am,

Your true friend
and servant

April 25, 1772.

LETTER VI.

DEAR LADY —.

I Finished the last letter I had the honour to write to your ladyship, in a mourning strain. The edge of my sensibility seems blunted by time, but I am often the creature of sorrow; and, on some occasions, a dupe to compassion. If this be a fault, it is but a small price to pay, for preventing the complicated miseries which surround us, from being
seen

seen with an eye of **INDIFFERENCE**. The soul can hardly be conscious of her own sins and infirmities, without feeling for others; nor soar on the wings of thought, for the pardon on which she meditates, but as she plumes her breast with charity! The mercy we shew to others, on **CHRISTIAN** principles, I hope will make up for the **NATURAL**, if not the acquired defects of **REPENTANCE**. Our longing after That which constitutes our true felicity here, and hope of glory hereafter, is produced by the mercy, in which we exercise the mind with an unremitting constancy!

Give

Give me leave, Madam, to rejoice that you, above all the daughters of Eve, are in good health;—and next, that your sister, my dear ——, has at length acquired a relish for her food, her sweats being much abated. Go on, and indulge your HOPE; but do nothing in the presumption that her life is in no danger. The kindly season is advancing, keep her in gentle exercise; and when the sun does not rage with heat, nor the wind pierce with cold, let her live as much as possible in the open air. Encourage her to ride, taking care to have a pleasant-mouthed and sure-footed animal,

H

and

and to be so clad as to maintain a regular perspiration, guarding against every chilling blast. It is less dangerous, in her circumstances, to suffer an unpleasant sensation from heat, by weather, or exercise in the open air, than to shiver. Let her feed on SEVIL oranges, strawberries, and other well-ripened fruit, with genuine bread, that kindly assimilates with a liquid; vegetables; and whatever the skilful physician shall advise, easy to digest; abstaining from animal substances, wine, and every thing which may add fuel to the hectic fire, which I suppose lurks in her veins.—And grant, O gracious

cious heaven, she may recover, for your comfort, and my joy !

You would be a marvellous young woman, if curiosity did not prompt you to know the matter of my discourse with your aunt. Though it was delicate, I pursued my object, by saying,

“ Madam, your ladyship is acknowledged by all the world, to be a woman of superior understanding. Is it possible you can believe that any good can come of modern entertainments, after the iron tongue of midnight hath told twelve ? Have you not observed that the votaries to nocturnal rites, often become as hag-

gard as the witches in MACBETH—
or, nipt by the pestiferous influence of noxious damps,

“ At the season when the happy take repose,

“ And only wretches are awake,

realize superstitious terrors, and all the fictions of the poet's fertile brain? And TRULY WRETCHED are great numbers made, under the fable curtain of the night, by many evils of a dark complexion. If the blood is heated by exercise or passion, when the hours invoke to peace and rest, is it not treason against the majesty of NATURE, to disobey her imperial mandate? The mind accustomed to
perturbed

perturbed thoughts, the common lot of those who have the most sensibility, at length becomes indifferent even to That which borders on debauchery."

" Borders on debauchery!" cried my lady, with some impatience.

I answered in a plaintive voice, " Indeed, Madam, I think our modern nightly revels go too near the line of purity; for when NIGHT, spread over half the earth, performs her work, by consigning us to the care of SLEEP, refreshing and preparing moral agents for deeds of celestial quality; to disdain the purpose of nature, tra-

verse her suit, or pervert her decrees, is it not at least unmanly and irrational? Is it not like a perverse child, kicking his nurse? It seems to spurn at the tenderness of the great Lord of nature! Will COMMON SENSE and candour admit the plea of custom? Shall we attempt to establish a rule of conduct, contrary to the usual practice, the best among mankind observe? Our nature in its least blemished state, prompts us to DO GOOD, as occasions rise. Under all circumstances heaven invokes us, as we love PLEASURE and seek happiness; as we abhor PAIN and shudder at misery, TO DO GOOD.

But

But who pretends that the vigils of nocturnal dissipation, can ever be productive of any thing deserving the name of GOOD ?”

“ Are you not begging the question ?” said Lady —— ; “ If nightly entertainments do no immediate EVIL, they AMUSE, and therefore DO GOOD. If night were fit for nothing but sleep, how would it fare with the inhabitants of that part of the earth, where half the year is incessant night ?”

I could not avoid smiling at these remarks, and said, “ I believe, Madam, your comparison, upon your second thoughts, will not be found to have any affinity with our

H 4 subject ;

subject; and that you are jesting in regard to DOING GOOD, by this custom of night-diversions, because they AMUSE. The greatest debaucheries AMUSE. The measure of GOOD cannot be amusement: I most humbly apprehend, YOUR LADYSHIP begs the question, by saying, IF late hours do no immediate evil. I consider the EVIL as proved. When the consequences of any action are evidently pernicious to a community; that is, when EXPERIENCE proves them to be so, the action itself must be evil, in a degree sufficient to determine and give judgment. That this custom is hurtful to health cannot

cannot be denied. The votaries of it are often nipt : the blood is often heated, by the agitation of the passions at the CARD-TABLE ; by dancing ; or the want of regular perspiration, excited by the genial warmth of the bed. A consciousness of irregularity, among those who have any sensibility, will disturb their minds. Let them who are really candid, and play fair by themselves, declare what they FEEL. We often see beauty cherish its own bane, and fall as the blossom cut off by an April blast ! I have, in my youthful days, observed young ladies begin a dance, in the very pride of the
 most

most enchanting beauty; and in five minutes have appeared, as if they had been dipped in a vermillion pot, and no cook-maid, heated by a strong kitchen fire, or vehement choler, could make so indelicate and disagreeable a figure!"

Lady —— replied, " I must confess such scenes are frequent; and I have thought, of many a fine young woman, if a mirror had been placed before her, at the time of such an appearance, she would hardly have ever ventured to dance again, IN THE SAME HEAT, or with the same violence. There is a moderation in all things, most becoming

becoming us mortals. But, alas ! one rarely sees many specimens of an equal and consistent conduct, in man or woman ! When young persons meet to dance, they generally forget what belongs to dignity and temperance."

I answered, " Well then, if this be the case, though I do not direct my shafts indiscriminately against DANCING ; yet to dance for many hours, and after the CLOCK HAS STRUCK TWELVE, in YOUR opinion is not safe nor proper. I go further, by maintaining, that health, beauty, and fame, are often at stake ; and the woman who thinking it warrantable, or
not

not warrantable, persists in a custom so pregnant with mischief, is so far FOOLISH, if she is not VILE; and puts herself in the way of converting folly into sin, proving that she is bold where she should be timid; making defect in JUDGMENT or in HEART, the instrument of rashness."

"I cannot," replied Lady —, "vindicate my sex in the INTEMPERATE though FASHIONABLE part. I am inclined to the opinion that COUNTRY-dancing, and our new-fashioned FRENCH dances, are not friends to female delicacy; they are more fit for peasants, or women, as vulgarly called, of

EASY

EASY VIRTUE; and I am not surprized a man of your taste, at your time of life, should object to them."

I answered " Reason is reason at all times. Were these nightly diversions to do no harm to the body, the mind would hardly escape unhurt. Is it to be imagined, that the thoughts of YOUNG people can be undisturbed? And should not the AGED be ashamed to countenance EXCESS? Those whose grey experience has discovered truths, which reason in YOUTH seldom finds out, should blush when seen present at a NIGHTLY entertainment, PAST TWELVE o'clock. They should think

think of the salutary maxim of leaving the follies of the world, before the follies of the world are ashamed of THEM. They should consider the duty they owe to YOUTH, not only by counsel, but also by AUTHORITY; and maintain the dignity of age, not by moroseness, but solid wisdom."

"All this is fine declamation," said her ladyship, "but are the consequences really so injurious?"

"You grant then, MADAM, that they are INJURIOUS: as to the degree, how shall we settle it? Ask any able candid PHYSICIAN, or pious sensible DIVINE, what are the effects of late hours, according to

to their observation? They have different professional views ; but if they agree, that both body and mind are injured ; in some, by the loss of health ; others of morals ; you will give credit to THEIR verdict. Observe the numbers of poor RICH creatures, who, possessing the means of such gratifications, THEREFORE think them warrantable. If they can pay the PHYSICIAN his fee, they go on trespassing against temperance and prudence, and think but little of the DIVINE. Whatever the object is, which takes possession of the mind, not being in its self REASONABLE, it verges to MADNESS. Every one who is INSANE,
is

is not RAVING. Even those who on some occasions rave, on others are on their guard, and conceal their thoughts; and so far we deem them in their RIGHT MIND. Trace this strong passion for amusement to its source, and through its windings, and you will find a most unlucky similitude with TIMON's execration;

“ ——— Fear and piety,
 “ Religion to the gods, peace, justice, truth,
 “ Domestic awe, NIGHT REST, and neighbourhood,
 “ Instructions, manners, mysteries, and trades,
 “ Degrees, observances, customs, and laws,
 “ Decline to their confounding CONTRARIES.”

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I do not apprehend that all this is verified in the highest degree; but I beg you will do me the honour to think of me, when you read your news-paper to-morrow over your tea. See what wild disorders of appetite and pride, walk with gigantic pace, striking infection into the hearts of our youth, who “striving against the stream of sober virtue, drown themselves in riot.” NEWS-PAPERS relate not all that is passing in HIGH-LIFE; I judge of this from higher intelligence, and also from the effects which I behold in every class of the people. The politer part of us give custom a sanction,

tion, by calling it the *TON*, with allusion to music: But where is the harmony, my good lady, when our superiors lead us such a dance? Our DOMESTICS, for instance—"What are we teaching you? Already prone to many evils, through your ignorance, and the customs of the times, all that we can do to serve you, by sober hours, and good example, family-prayer, attention to the supper of our Lord, domestic authority, and gentle manners, are hardly sufficient to keep you in the right way. But when we do our utmost to put you in a wrong path, we spoil your morals, as it were

were in PASTIME; and then, if you trespass capitally, we put you to death.—Be wise; and if your masters and mistresses will not shew you a GOOD EXAMPLE, let your light shine before THEM, and take care of your own souls!"

Her ladyship replied: "The PICTURE you exhibit is gloomy; but I do not see it entirely in the same light. Things are out of course, but our sufferings proceed not entirely from nocturnal amusements: many causes concur to make up the aggregate sum of folly and iniquity. I agree with you, that it must be very difficult for any

SOBER MAN-SERVANT to accommodate himself to the lives and manners of some of our finest folks. Though we pay them well, except when we run out our fortunes, and do not pay them at all, I think, upon the whole, that great injustice is done to all domestics and dependents, whose masters or mistresses are negligent liverers."

I answered, " This is the very thing I mean, and I hope to see a change, were it only from the impulse of compassion, particularly in regard to BAD HOURS, and the sad consequences which attend this FOOLISH pernicious custom. The fact is, whatever the ob-
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ject may be, we err when we pursue it in a foolish and absurd manner. Life at best is a warfare; a combat with evil propensities: if we stimulate those propensities, we in effect wantonly provoke a dangerous enemy. Custom enslaves mankind, but we soften and accommodate the chain, by calling it by a false name. Is not this strongly verified in the instance before us? Will the generality of our young women of distinction, in these days, call sitting up late, or nocturnal amusements, even when they suffer the blushing morn to behold their intemperance, an EVIL PROPENSITY? If

they are admonished, will they desist? No: they call it the TON, and by the magic of this ridiculous monosyllable, resolve their conduct into custom, and examine no further whether it be good and safe, or evil and dangerous."

"This," said her ladyship, "cannot be decently denied. Custom, with my sex, operates the same as the inordinate love of gain, or the foolish PRIDE OR AMBITION of the heart, which is so prevalent among MEN, and induces so many to pay it greater homage, than they usually offer to the true God."

I replied, "I do not defend
my

my own sex, I rather consider men as accountable for the faults of women. But pray, MADAM, in regard to the numerous levities, and long catalogue of FEMALE FOLLIES, do they not lead to the loss of a true sense of honour and moral rectitude, bringing on the evils of which we have so much cause to complain? The barrier of morality once weakened, though it may not be quite beaten down, the danger of an inundation naturally encreases. If we lose the taste and relish of SOBRIETY, as in these times, our mental eye will grow dim to the charms of virtue; the affections

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will

will become warped, and we shall soon find cause to deplore the crookedness of our ways, without courage to recover the respect we owe to ourselves."

To this she answered, " There can be no doubt but that thousands walk on the verge of misery, and many fall into the gulph. I as readily grant that the extremity of indulgences which are innocent, border on guilt."

I replied, " I believe, Madam, I have the happiness to think with you, on the subject of modern customs : but I did not intend to enter upon so large a field of enquiry ; I only meant to suggest,
that

that WHEN THE CLOCK STRIKES TWELVE, it should be deemed an alarm to young women of VIRTUE, to RETREAT. When ONE gives its awful sound, it should be reckoned as something more than the knell of departing hours. If, like the grasshopper, we could cull the sweets of herbs,

“ Sated with a summer’s feast,

“ Then retire to endless rest ;”

it might be according to the order of nature, and we might HOP away life, regardless of events ; but being as we are IMMORTAL, accountable agents ; to suffer life to ebb out in frivolity, and silly transports, as if we were still in
leading-

leading-strings, the thought should raise blushes in male or female. The line of modesty once passed, many have been undone by abusing TIME! When time is squandered, we are guilty of a capital offence, not cognizable in all cases by human laws, but subject to a severe account, at the tribunal of heaven!"

"You will not," said Lady ——, "persuade many LADIES of the TON, that time is SQUANDERED, when they do not think about time."

I answered: "This is the evil — TIME, in the bold strains of Doctor Young, is a GOD; and it

it surely is That by which we live,
 and move, and have our being;
 a power communicable only by
 the one INCOMPREHENSIBLE GOD!
 If they think not of TIME, they
 will not think of ETERNITY! For
 my own part, amidst the variety
 which I have seen, at home and
 abroad, I never could trace con-
 jugal or maternal love, filial or
 fraternal affection, genuine friend-
 ship, or CHRISTIAN CHARITY, to
 the gaming-table, nor to LATE-
 HOURS in the dancing-room.
 They never derived their source
 from either. The contrary to every
 signature of these virtues, I have
 often seen apparently arise from
 BAD,

BAD, OR LATE HOURS. Often have I been alarmed with apprehensions lest the woman I wished to see happy, should become ill qualified for DOMESTIC PEACE; or, being already bound by every tye of honour and conscience, she should render herself and her husband miserable!"

She replied, " Well, my good Sir, I have granted a great deal, and all your sentiments are replete with sound philosophy; but WHAT MUST I DO?—Would you have me immure my nieces? I have brought them to LONDON, that they may see the great metropolis of the BRITISH empire; and would
you

you have me shut them up in a garret to say their prayers, and try if they can count the stars; or, observing the dark clouds that pass over the moon, by that glimmering light, behold spectres of frightful forms, to check the motion of their youthful blood, till they lose their wits? Far better were it to thrust them at once into a NUNNERY. It would be very ODD were I to deny them any INNOCENT amusement."

I heard her with great composure, though she seemed to revolt from her former acknowledgments. She expressed some emotion, as if I had challenged her to
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the combat, or reproached her with imprudence in respect to you and your sister. Logical regularity is not commonly found in your sex: if you ask me why? I can give you no better reason, than that your judgments do not always keep pace with your brilliancy of fancy, and that you are more used to command with your eyes, as well as your tongues, than to be convinced by reasoning.

I proceeded, as calmly as if I had observed no change in her countenance: " I believe, Madam, you and I mean nearly the same thing, allowing for the different objects we have been conversant with.

with. I hear people talk of the TON, by which I understand the prevailing fashions of the times, and the mode of thinking, as well as acting, among those who move in the highest sphere of life. The inferior ranks have their TON also. The disease becomes epidemical. FOLLY knows no bounds; and, IMITATION, being of the nature of infection, spreads through all the ranks. The common people, however, hardly know what the TON means; but in a few years they will talk of the TUN, in allusion to those jolly fellows who drink porter: and as the TON intoxicates with folly, and
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the RUN with its contents, the corruption and allusion may harmonize with great exactness."

She smiled at the conceit, and recovering a more placid countenance, I proceeded: "It is true that I live on the verge of the grave, counting my life by DAYS, and not YEARS: but I am not therefore averse to INNOCENT festivity: I would rather hear the laughter of the YOUNG, than the murmurs and groanings of the AGED: both may be placed under circumstances to render them equally absurd, or equally consistent; but they cannot be equally PLEASANT to a benevolent mind, that re-
joices

joices in LIFE, and hopes to rejoice in DEATH also, as an entrance into LIFE ETERNAL! I do NOT object to a young woman's seeing, nor being seen; to her DANCING nor her MUSICK, nor occasionally her being present at a THEATRICAL entertainment, provided it be CHASTE. Such scenes as a woman should not be present at in COMMON LIFE, which is the case of some of our dramatic entertainments, ought to be avoided. If there is any such thing as TRUE PLEASURE for us mortals, it must be RATIONAL pleasure, because we are by divine appointment intended for the delights of

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reason,

reason, the glory of man being the exercise of his reason. Whether his pleasure relates most to the UNDERSTANDING, or IMAGINATION, or merely to the SENSES, when he ceases to be under the controul of REASON, he grows MAD; and he must pay for the pleasure of being mad, a great deal more than it is worth. Is it within any line of reason to hazard, in any such degree as the custom, under our consideration, comprehends, the health of the body, or the tranquillity of the mind? No amusement, IN OR OUT of season, in point of hours, can be worth this sacrifice."

She

She answered, " Certainly not: but you seem to be too severe, and exclude the FANCY, as if it made no part of our happiness."

I replied, " No, Madam, I only say the fancy must be under control."

If you think you can gather any good fruit, in this diffused field of CONVERSATION, you shall have the remainder of it. I am, with the truest faithfulness and respect,

Dear Lady ——,

Your's, &c.

April 28, 1771.

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LETTER VII.

DEAR LADY —.

THE next time I had the honour of waiting on your aunt, after the ordinary salutation, she with great politeness and affability addressed me, by saying, “ Well, Sir, you was so obliging, when I had last the pleasure to see you, to give me a lesson, which I have cause to remember. Under your tuition I shall learn to discipline the minds of the young women,

men, whom my dear brother so strongly recommended to me in his last hour. I may make them angels in a better sense than flatterers can accomplish.

I answered: " You subdue me, Madam, to your service: but conscious, as I am, of many infirmities, I am more inclined to learn, than presume to teach. I also interest myself very much in the happiness of your nieces, as I am bound in honour to do; and apprehend you will find them very governable. I have not been accustomed to disguise my sentiments; and have long since thought that kindness, not found-

ed in truth, is an enemy to virtue, if not another name for CRUELTY. I recommend only That which I believe to be for the good of others, sensible that all times have been pregnant with folly: But surely DISSIPATION was never yet carried to so great a height as it is at present: The reason may be, that we were never so affluent. I complain that our nocturnal meetings, border on childishness and insanity. As if it were too little to play the fool all the day, we are doatingly fond of AMUSEMENT, or more properly of DISSIPATION, in the night also: living so much
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out of course, we do not enjoy the sun by day, nor rest under the curtain of the night.—If Miss is fond of her DOLL when she approaches to her teens, she is told it is time to put away CHILDISH things; but in this age we all seem to adopt a childish rule of conduct, upon principle.

To this she replied, “ You allow then of playing the fool, provided it be done in measure, and at a proper season ?”

I answered, “ As far as there is any proper season for folly. Life is so constituted, we must sometimes relax, in order to give the mind relief from the more austere

duties of it, always keeping reason in sight. But taking life as we find it, compounded of such a variety of the WISE and the FOOLISH, there are many trifles in which we may indulge for an hour or two, that would ill become us, were we to devote five or six to them. Circumstances change the names and nature of things. Drinking wine as a cordial is often recommended; taken in excess, it brings on the evil which the salutary draught was intended and given us by nature to prevent."

She answered, " You mean to keep us TEMPERATE in all our pursuits, that, being free from every

every kind of INTOXICATION, we may think of the great end and purpose for which life itself was given us : and so far I see not how any REASONABLE being can object to your doctrine.”

“ Madam,” said I, “ to act reasonably does not appear, at this time, to be the summit of male or female ambition. But when we FEEL the consequences of irregularities, if we do not follow the dictates of self-love, we may be deemed INSANE, and all reasoning cease. By SELF-LOVE, I mean that genuine love of ourselves which has virtue for its basis. If in search of JOY we heedlessly and
impetuously

impetuously rush on, and throw
 TEMPERANCE out of the chace, we
 shall gain the prize of sorrow.

“ For violent delights have violent ends,

“ And in their triumph die ; like fire and
 powder,

“ Which as they meet, consume.”

The richest endowment of the
 mind is FORTITUDE ; but fortitude
 is no virtue, when not accompanied
 by prudence. Temperance is coeval
 with both. The CHRISTIAN religion,
 is the noblest imaginable system of
 divine morality ; and this, as you well
 know, recommends “ temperance
 in all things.” The human powers
 being confined to narrow limits,

mits, if TEMPERANCE is not attended to, even in our most virtuous pursuits, they lose their name, and become vicious. But when the object is no greater than an evening's amusement, if repeated intemperately, it will destroy all taste of MODERATION, and reason in our pleasures will cease. It is an ingenious remark, that "youth being dyed in PLEASURE and VANITY, scarce ever takes any other colour." The times verify this adage. Change of circumstances sometimes creates a change of mind and manners; but to judge from what we continually see before our eyes, DISSIPATION is
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grown to such a maturity of strength, it bears down all sober sense; and, perverting the heart, pothens the WILL and confounds the UNDERSTANDING.

“ You mean,” said Lady —, “ that people of the TON are the least in their senses.”

I replied, “ I do not venture to draw the line with any exact precision, nor to make nice comparisons. Some are intemperate enough to RUN IN DEBT, others plunder for the means of supporting their vices. The greater the extravagance and immorality, in every rank and condition, the greater the guilt; but those who have been best taught,

taught, are therefore indisputably the most criminal. The ignorance of the lower part of mankind, is a monument of reproach to the higher. And I am sure the spirit of irreligion is shewn in our carelessness with respect to right instruction. If I were to digest my complaints into heads, I might make a long catalogue. Consider the numbers of those who do not appear even to honour God with their lips; and the numbers who honour him with their lips only. Examine strictly, and you will find that many, thinking they are only avoiding ENTHUSIASM, really violate the dictates of common

mon sense, together with the precepts of the gospel : and, instead of offering the homage of the heart to the Lord of heaven and earth, devote themselves to the frivolity of the ton. When I think of this, I am confounded, not for the peccability of our nature inherent in our frame and constitution ; but that instead of working out our salvation with fear and trembling, we confine ourselves to modes of external civilization. We act as if christianity were a mean institution, not calculated for elevating the soul, and exalting human nature to the utmost pitch it is capable of.

of. On the contrary, those who take the lead in our fashions, and versatility of puerile manners, in these days, do not appear to love nor hate, praise nor condemn, according to the dictates of any sound principle or purity of heart. These properties do not distinguish people of the TON: the great majority of persons of fortune and rank, affecting to venerate the TON, are so far disaffected to the cause of DISCIPLINE. Judgment and piety are not the attributes of the TON. What is it then? something like nothing that is desirable by the wise, and good, and happy? Indeed, Madam, if
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we go on a few years longer, we shall see great devastation of mind, body, and estate, till a familiarity with FOLLY will ruin our national character, if it does not run out our fortunes also."

" And," said my Lady, " Do you lay the foundation of all our follies and immortalities in keeping BAD HOURS?"

I answered, " Keeping such hours is a proof that we are very UNDISCIPLINED in high life, and so proud as to disdain sober correction. And, as we are told by a very distinguished sage, " pride goes before a fall," I am apprehensive of evil to my country, as well as to the interest of men's souls.

" What

“ What think you,” said Lady —, “ of the custom of VENICE, where they spend a great part of the night in public ?”

“ I think, Madam, that the VENETIANS are inclined to debauchery ; and that the custom of a country nearer the sun, and where the doctrines of the distinction of VENIAL and MORTAL sins prevail, is not a rule for our conduct. In FRANCE the people seem to be more lively than we are : whether pretending to more or less sagacity, they are better DISCIPLINED : being contented with what is properly called the day, they generally retire before TWELVE AT NIGHT.

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In this view we are greater slaves to a wanton custom, and a most essential part of levity, than they seem to be."

"Is it," said she, "mere levity, the light of wax-candles, the brilliancy of dress, or the sound of musical instruments, which fascinates our youth?"

I answered, "Custom, absence of thought, and childish pride, are the leading principles. The vanity of being SEEN, I am persuaded, actuates the great majority. The habit of keeping BAD HOURS, is but another word for DISSIPATION; which from its immoral tendency, introduces the humour
of

of procrastinating GOOD WORKS, till at length we procrastinate EVERY THING. Even the nightly entertainments, which used to begin at six in the evening, are now begun at eight or nine; and I suppose they will be soon carried, by people at the top of the TON, to the hour when other persons, who have no such foolish object in view, retire to rest.—As to your dress, I think it is carried beyond the bounds of decency!”

“ Beyond the bounds of decency!” she replied, “ In what respect, I beg to know?”

I replied, “ I do not pretend to condemn indiscriminately; but

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I apprehend the reigning passion for the ORNAMENTAL, exceeds the boundaries of That moderation, which is the characteristical mark of OUR RELIGION ; and which ought to form our national character. The great APOSTLE, who thought the female vanity of his time an object of reprehension, on the principles of the humility, which distinguishes christianity, were he to return to earth, would he not think the female DRESS should be changed, that with it, a change of manners might take place ? As to our fashion with regard to nocturnal hours, he would as certainly have considered it as militating against CHRISTIANITY !”

I shall

I shall do myself the honour of
writing to you again, as soon
as I shall have seen Lady ——.
Farewell !

I am,

Dear Lady ——,

Most truly your's,

May 2, 1771.

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LETTER

LETTER VIII.

DEAR LADY —.

YOU know it is humorously
said in HUDIBRASTICS,

“ He that’s convinc’d against his will,

“ Is of the same opinion still.”

I am not sure Lady —— was in
this temper; but the next time
I saw her, she accosted me thus :

“ I find, by your good will,
my girls should not act like the
generality of other young women
of character and fortune !”

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I answered, " Really, Madam, when a YOUNG lady, or an OLD one, departs from the rules of reason and propriety, her character mounting no higher than the TON, her fortune may be thrown into the scale, to give it some value; or, to speak my mind, it goes for NOTHING!—I give her less credit than an inferior person might claim. Those who are not awed by the high sense of honour, which persons of liberal minds are known to court, are entitled to pity, in proportion to their IGNORANCE. Though ignorance is the mother of vice, and the sister of CONTENTION; though

she is the most mischievous Being on earth ; while she is in a state of delusion, some commiseration is due to her : But with people high in sentiment, the fear of God ought to reign supreme in their hearts. In the great estimate of immortality, rank and fortune are phantoms ! And what is REASON worth, when we are afraid the world will be offended if we obey the calls of heaven ? This is making the caprice of mankind an object of greater DEVOTION, than the GOD who gave us the REASON which is to guide us to the mansions of his glory ! To tell a woman that

her PASSIONS may betray her, is to say that the wind sometimes blows hard : but when the FEAR of an ignorant or capricious world renders her best judgment subservient to views foreign to her true glory, —she falls low indeed ! She is a prey to an unmanly, and ungenerous, though it may not be a flagitious passion. I am sensible, Madam, that the present age exhibits numbers of women, of very uncommon talents, yet the genuine character of your sex must be sought in domestic life. This is the appointment of Providence, by no means excluding the GRACES. Indeed, how can a woman's

man's character be so attractive, as when it is displayed in conjugal and maternal love, filial and fraternal affection, and all the enchanting powers of gentleness? Consider her as a good mistress towards servants, or distinguished for piety, the basis on which all other virtues are supported, doth she not stand high in rank? And are not such relative duties DOMESTIC? But the discharge of such duties must separate her from the crowd of devotees to vanity and dissipation: And what do you imagine will be the consequences of such separation? She will, to all human appearance, be deemed proud, or hypocritical,

critical, an ODD, or VERY ODD person. At the same time, the caprice of FASHION has so far gained the ascendancy, you may live a slave to folly, without reproach. In short, if you preserve great equality of mind, and consistency of conduct, the very characteristical marks of wisdom, you will be thought VERY ODD. I need not add, that your ladyship knows, nothing can be EVEN, where reason is not the rule to measure by. Something there is in the character of every BRITON, which gives it a distinction, and the appearance of SINGULARITY: But where there is
no

no affectation, nor distinguishing pride, the peculiarity will be only a RESOLUTION to act REASONABLY."

Lady —— answered, " You almost persuade me to submit to the imputations you imagine. But, to cut this matter short, do you seriously mean, that I should require of my girls, to come home and go to bed, like common mortals, before the iron tongue of night strikes TWELVE?"

I answered, " Indeed, Madam, I mean nothing less: and by so doing I would gladly contribute to advance their character, promote their fortune, and in the
issue

issue provide for their happiness
 IN BOTH WORLDS!—If such a
 young woman as Lady —— would
 determine to act so wise a part,
 she would shew compassion to her
 acquaintance, who may not have
 sufficient strength of mind to take
 the lead. She would give A WISE
 LAW to those who have hearts to
 understand what wisdom means,
 or resolution to act up to their
 principles; instead of receiving a
 FOOLISH LAW from those who have
 not heads to conceive, nor courage
 to perform so rational a duty.
 There is a leader in all fa-
 shions: And if a woman will
 not preach repentance for follies
 past,

past, and amendment for the future, she may practise, which is a better thing. She need not make a parade of it; but if she is ashamed to avow her motive and principle of action, her virtue is deficient! NOAH saw a world sinking, it was a reason for him to shew a GOOD EXAMPLE, and prepare for the preservation of himself and his family. And what are we as a NATION? Are we not overwhelming ourselves with a deluge of follies and extravagancies, equally ridiculous and deplorable? The world has been generally governed more by the FOOLISH, than the wise, yet wisdom

dom has frequently the ascendancy. That which has no solid basis to stand upon, must fall in the issue; and, though we see one folly built on the ruins of another, and the last as pleasing, for a season, as the former, FOLLY grows sick with enjoyment; and, feeling the bad effects of her conduct, changes her object. How many very silly fashions have you and I seen!—But what mighty wisdom will they affect, who desire to be at rest at MIDNIGHT? I appeal to the hearts of the advocates for the TON: I say their HEARTS, for it is only FANCY and OPINION which leads them into the error. Those ever
appear

appear in the highest point of view, who are not such novices in the world, as to be enraptured with a DANCE; nor so enchanted by a well-dressed mob, as not to know when to be satisfied with the inexplicable joy of being thrust about, with unmeaning rudeness, through a succession of disgusting hours!—To consider REST as their friend, only as they are compelled to submit to it, is the quintessence of childishness. We draw the line of DECENCY, in the common intercourse of mankind, by a kind of instinct; but in this case, CUSTOM over-rules the instinctive power, and robs us of the faculty of resistance

stance, leaving your sex as it were a prey to a FASHION equally immodest and absurd. Custom, so justly called the law of fools, serves as a REASON to the FOOLISH only; though the comparatively WISE are frequently over-ruled by it.

“ Custom, that does still dispence

“ An universal influence;

“ And makes things right or wrong appear,

“ Just as they do her liv'ry wear.”

Not to discern the evil, may be an effect of moral blindness: but to entertain a certain principle or belief, and at the same time regard it partially, as if we meant to ac-

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commodate it to our PRACTICES, carries evident marks of gross offence to the God of truth!—You will excuse my mentioning a remark, which has been sometimes made, That your sex has NO PRINCIPLE; or, in other words, that women act only from PRIDE or FEAR, VANITY, OR FALSE-SELF-LOVE. EXPERIENCE has long since proved to me, that the imputation is FALSE and ridiculous; the distinction exceeding all the powers of reason to reconcile, and admissible on no principle of THEOLOGY.—We rarely hear of any woman's dying in the field of battle, or shaking a fe-

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nate with the thunder of her oratory ; but fighting, and contending fiercely, are no parts of the female virtue and character, as established by Providence. Whether we take up the celebrated women of ancient ROME, or those who have lived the most distinguished, in the CHRISTIAN æra, either in exalted, or in humble life, there are unnumbered instances of such as have died for their faith ; or, maintaining the purity of their love for the man to whom they were bound by the ties of religion, affection, honour, or conscience, have subscribed to their PRINCIPLES with their blood.

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Nor is this the only proof. To judge from what we SEE in these days, a principle of CHASTITY, and UNSPOTTED TRUTH, is more frequently found among WOMEN than MEN. We must allow for different appearances, arising from education.

She replied, " If you put the trial to such an issue, you may safely maintain your opinion, without the imputation of FLATTERY. It is INSOLENCÉ and INJUSTICE in the men, who advance the silly doctrine you have mentioned! Women often act FOOLISHLY OR ABSURDLY, as men do, from a wrong principle, or
no

no principle, with regard to particular offences; but we have the same REASON and FAITH to guide us, and I believe we submit to be GUIDED—at least as much as you do.”

I answered, “ I have long since thought that all complaints against the decrees of Providence, respecting the merits or demerits of the sexes, in a comparative view, are below notice: though they may exercise the pens of satyrists and discontented lovers, they tend to no good or useful purpose. The question concerning the TON, and the general prevailing customs, is, whether both sexes, in this country,

have not filled up the measure of their follies and iniquities, and ripened themselves for REPENTANCE—OR DESTRUCTION ? The time seems to be near, when we must alter our plan of life, and become more frugal of our TIME ; that we may be more attentive to our moral obligations ; and, taking better care of our MONEY, and our HEALTH, become better subjects. Thus making preparation against the ARM OF FLESH, as well as our SPIRITUAL enemy, we may act CONSISTENTLY ; and contending with our own perverseness, recover the good ground we have lost. Do you believe, Madam, there

there ever was a people so CIVILIZED as we are, and professing so pure a faith, so intoxicated with a licentious pride, a wanton voluptuousness, a depraved will? I do not say that we spurn at divine and human laws; for I think the expression too strong; but in many instances we regard them so lightly, that we invite the vengeance of OMNIPOTENCE!"

She replied, "I believe other nations have been, and that some now are, full as WICKED as ourselves. If any other nation, at this period, is so CIVILIZED and enlightened, is a question I cannot answer. Considering how

well we are instructed in the distinctions of GOOD and EVIL, I fear there is too much cause for your remark. But if other nations are equally wicked, their ability to hurt us may be little, or at a great distance !”

I answered, “ If they are as wicked, the greater the probability of a mutual punishment by each other’s sword. Has it not always happened to a nation, circumstanced as this is, from whatever cause the evil might arise, that a foreign people, envying her worldly splendour, and not having patience to let her ruin herself, has attempted to accelerate

rate her declension, though perchance they might also involve their own ruin."

Upon my word," says she, "you take in a large compass, deducible from our present customs; as if THESE were the chief instruments of our moral and political intoxication, and the evils which threaten us."

I answered, "And pray, Madam, how is any nation preserved, or brought to ruin, but by the CUSTOMS and MANNERS of her people, these being in effect but other names for their virtues and vices?"

She replied, "But God forbid
the

the evil should be NEAR! Your partiality for SOBRIETY carries with it the most indubitable signatures of reason and religion; and if the world were disposed to HEAR REASON, and be religious, your sober plan might be productive of the happiness, your piety and humanity prompt you to wish for. —But I hope you have no particular reason to fear any IMMEDIATE misfortune happening to us as a people?”

I answered, “ I rejoice to hear your ladyship make so honourable a report of my sentiments, on the duty and necessity of SOBRIETY. AS to FEARING any great or immediate

mediate danger, I would not FEAR ANY THING! It seems to me more eligible to shake hands with DANGER OR DEATH, than to FEAR them: but I APPREHEND our present manners will bring us into perils.—In the language of your favourite poet,

“ Methinks the billows speak, and tell me
of it,

“ The winds do sing to me, and the thunder,

“ That deep and dreadful organ-pipe, doth
say

“ It must be so!—”

As the nightingale sings in spring;
as the rude storm tries the fast-
rooted oak; as the waves roar
when they beat against rocks, I

CONCLUDE

CONCLUDE that evil causes, in the MORAL world, will produce evil effects. In this I differ from no good moralist, philosopher, nor divine. The people MUST HEAR REASON, OR FEEL THE ROD! Though times and seasons, for rewards or punishments to nations, are known only to the omniscient God, he has given reason to us all, and to some EXPERIENCE, by which the judgment is informed. And because I APPREHEND, that we offend the great Governor of the world by our dissipation and impiety, while I indulge my HOPES, that we shall amend, and avert his resentment,

I pre-

I prepare, I fortify my mind, I use PREVENTIVES against the PROCRASTINATING humour, which infects us like an epidemical fever or a PLAGUE. Thus striving to correct my own vices and infirmities, and do all the GOOD I can, if my country should be involved in difficulties, I shall be the better able to furnish my portion of SERVICE for her deliverance; and if she stands firm, my heart will be so much the BETTER, and I shall gain by my APPREHENSIONS. I challenge all the virtue, and all the learning of philosophers and divines, for a more salutary expedient, than each to mend his own life and conversation."

N

Lady

Lady — said, “ So far you judge well. My favourite, as you call him, tells us,

“ HOPE is a lover’s staff; walk hence with That;

“ And manage it against DESPAIRING thoughts!”

As friends to our country and mankind; as friends to ourselves, let us live and die in HOPE, striving to act our part WELL, with a view to the reformation of the unwise and illiberal, the turbulent and profligate!

“ If we mean to preserve ourselves, we must recur, in politics, to the virtuous SPIRIT of ancient ROME; and in RELIGION to the

the sublime precepts of CHRISTIANITY! In the mean while, I hold the best CHRISTIANS as the best SOLDIERS and SAILORS! This is a doctrine so foreign to the TON, I expect no reverence from that quarter, in return for my opinion.

“RELIGION being the basis of MORALS in all countries, it necessarily lays the foundation of PRINCIPLE, and true principle is the bulwark of national felicity.

“If an all-perfect Being governs the world, it must be so; the history of every state, through all the records of revolving time, confirms this momentous truth!

“ Now, Sir, our religion, I humbly presume, is CHRISTIANITY ; and if we believe in CHRIST, we must do as, we believe, Christ hath commanded : and if we do it not, we rebel against him. What then do you think of our NEGLIGENCE in regard to the SUPPER OF OUR LORD ? Had I no other objection to THESE TIMES, this would excite my sorrow and indignation ! His command was, “ DO THIS IN REMEMBRANCE OF ME.” Do we generally obey it ; or rather do we not generally act as if it were absolutely nugatory ? Though it is confessedly calculated for a remembrance of him, through

through all generations, it is treated by many PROFESSED BELIEVERS, as if they believed it not. This memorial, of divine original, is calculated to keep CHRISTIANS in AWE, on CHRISTIAN principles; but the greater number, in this nation, act as if they might, for this very reason, treat it as an USELESS institution. Many of the higher classes, of your sex, disregard it, because they are INFIDELS; others because they are VICIOUS, and do not chuse to be interrupted by any such engagement. The common people follow the example; many of them, in addition to VICIOUSNESS, being INCREDIBLY ignorant.

“ The state is also DEFICIENT, in not requiring information of the CLERGY for the true sense of a passage, the misconstruction of which does the greatest part of the mischief.

“ ST. PAUL, in the 11th chapter of his FIRST EPISTLE to the CORINTHIANS, v. 29, according to our translation, says, “ For he that eateth and drinketh unworthily, eateth and drinketh DAMNATION to himself, not discerning the Lord’s body *.” The degree of the discernment must chiefly con-

* MARTIN LUTHER’s German translation, rendered literally, is, “ Whosoever
“ unworthy eateth and drinketh, doth eat
“ and drink to himself the JUDGMENT.”

first in the purity of the intention, and we cannot suppose men to come to the holy communion, without a good design: the contrary opinion would dishonour human nature.

“ And doth not the unworthiness here mentioned, as applied to the CORINTHIANS, relate to their want of discernment, and also their CORRUPTED mode of celebrating our Lord’s supper? This cannot be supposed to happen to us. In our translation, v. 30, it is said, “ For this cause many are weak and sickly among you, and many sleep.” This, by universal consent, alludes to TEMPORAL CHASTISEMENT. The JUDGMENT which

we unhappily call DAMNATION in v. 29, is clearly explained in v. 32. "But when we are JUDGED, we are chastened of the Lord, that we should NOT be condemned with the world." Here is CHASTISEMENT denounced in the hope of REPENTANCE, not a sentence of eternal punishment. Where then is the threatening which deters the simple, the ignorant, and those who might otherwise repent?

"Is it not IGNORANCE, the prevalency of VICE, or SUPERSTITIOUS terror, which thus plants an ANGEL'S SWORD, at the table of OUR BENIGNANT LORD, when he with more than an ANGEL'S VOICE,

VOICE, most mercifully invites us to come to it?

“ Sin has wounded our souls : of this there is no doubt ; and there should be none, that this BREAD and WINE, spiritually taken, is intended by the most merciful REDEEMER of the world, to heal those wounds !

“ Our translation, v. 29, seems to have arisen from zeal to guard the table of our Lord from prophanation ; but the misconstruction has introduced a horrible neglect of the institution ; which may be the cause of the want of principle, that shews itself in a GENERAL gross disobedience to the commandments of God.

“ As

“As so many are become bold enough to revolt from the command and strong injunction of remembering CHRIST, we ought not to be surprised that the effect is destructive of our common happiness.”

I answered, “Indeed I apprehend if we trifle away another CENTURY, should we last so long under such impiety, we must, in the issue, correct the passage, in question.”

“Timidity in the cause of truth, and the capriciousness of our tempers, seem to influence our councils in this article; and because there may be other mistakes of no moment,

moment, arising from the fallibility of translators, therefore we do not touch this: and chuse a GREAT CERTAIN evil, for fear of an UNCERTAIN one.

“ If this is so serious a concern, and operates as you and I suppose, or rather as we certainly know, is it not a reproach to us that it is not corrected? In the general view of this important subject, either the MESSIAH bled for the sins of the world, and commanded us to REMEMBER him by a particular commemorative offering of our SOULS and BODIES, as a living sacrifice at his altars, or CHRISTIANITY IS A DREAM. The
belief

belief that he so died, and that he left this in COMMAND to all generations, generally accompanies each other. But what shall we say of those who BELIEVING, act against the light of their own minds? What SHALL we say?—The more obvious the truth, the more men disregard it.—So it is: but they will be the more punished too, on this account. I speak of them who act against their BETTER JUDGMENT: and surely we are to remove the stumbling-block of the IGNORANT; and, leading them gently into the great truths of christianity, make them GOOD SUBJECTS also. Zeal for TRUTH

is

is the best policy ! The CLERGY in general are ripe to receive authority from the STATE, of which they are a part, to restore this passage in ST. PAUL, so misapprehended by our common people ; and if those will exercise their common sense, these will not go on in their sins, ON THIS ACCOUNT."

Lady —— replied, " Your sex should also shew at least as good an example as us POOR WOMEN. I presume to say so much, having continually observed FIVE women, to TWO or THREE men, at the communion table.

"If we trace the evil to its source, BOYS also, as well as GIRLS, at school,

school, should be taught to PRAY, that when they come to the temple of GOD, they may KNEEL with reverence before him, and PRAY; not shew the wandering vacuity and inattention of OXEN, nor the stupidity of ASSES ! Where is the MASTER, the CHRISTIAN, or the gentleman, when such a capital evil passes unnoticed ?”

I answered to all these questions with an humble acquiescence, without a comment ; for indeed I know that idleness and languor in this great point, reaches to the height of gross iniquity !

Her ladyship proceeded, “ And what shall we say of the conduct
of

of those in high office, who through the defect of laws, or the want of ENERGY in government, subject us to be continually alarmed with acts of violence? Years and years roll on, and no method is taken to prevent it, that promises the least success. The community is distracted in this hostile manner with impunity; or, what is just the same, WITHOUT A REMEDY! Experience hath long since proved, that FREE COMMUNICATION in PRISON, acts as a seminary of villainy. —But we go on, in the BEATEN TRACK, and propagate misery!"

I said, "Pray, Madam, what would you have us do? The evil
lies

lies deep in the PRINCIPLES of the people."

She answered, " You cannot be unacquainted, Sir ——, how much the wicked dread the thoughts of being left to a communion with their own hearts, where the mischief lies. Let SOLITUDE IN IMPRISONMENT, with proper instruction, and a regular humane œconomy, be adopted. Let PROPER LABOUR be enforced, to render solitude supportable, and stimulate INDUSTRY. In a word, let us be IN EARNEST to preserve the peace of society, and the soul of the criminal, and our work, by the mercies of heaven, will be accomplished,

accomplished. It is our CARE-
LESSNESS with respect to religion,
which undermines our civil li-
berty ; and with it the exalt-
ed felicity we might enjoy, un-
der a constitution so perfectly fram-
ed. But not to attempt a REFOR-
MATION, is to abandon ourselves to
DESPAIR ! And to use improper
means, is mocking the majesty of
REASON and RELIGION.—Still I say
let us HOPE ; perhaps the rising ge-
neration may be VIRTUOUS !”

I answered, “ Your ladyship’s in-
formation, and your reasoning up-
on it, are INDUBITABLE ! The rising
generation is indeed our FIRST ob-
ject : but the TON does not favour

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it.

it. Dissipation, late hours, and other practices repugnant to sober discipline, being in HIGH FASHION, we must change OUR MANNERS, or the YOUNG cannot be WELL taught, nor the COMMON PEOPLE rendered wise."

And now, my good and amiable Lady —, what part will you take? Will you, married or single, enjoy the REST which the liberality of nature bestows; and adore the MAJESTY of HEAVEN displayed in LIGHT; or prefer nocturnal amusements, under the pavilion of darkness?

When you return again to LONDON, whether you find me among the LIVING or the DEAD, think

think of MY FRIENDLY LESSONS,
and I hope you will pay honour to
my GOOD FRIEND and senior, OLD
TIME, who glides along undiscovered
in his haste, hardly allowing
us to recollect him; but he often
speaks to us. When the CLOCK
STRIKES TWELVE, the midnight
hour, figure to your mind's eye
That venerable personage, with his
WINGS and his SCYTHER, visiting
the BALL-ROOM. Hear him COMMAND
the MUSIC to cease, and
the company to retire! Will
they disobey his mandate? Will
they say, "Art thou come to
" torment us before our time?
" We will not regard thee: thou

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" wert

“ wert made for us, not we for
“ thee !”

The UNWISE may say this ; and
let them hear the answer : “ I am
“ come to prevent your being
“ TORMENTED, now, or at any
“ other time. You know not what
“ you do ! With regard to you,
“ I am coæval with ETERNITY !
“ On me YOUR eternity depends !
“ When the ALMIGHTY gave the
“ word, and CHAOS fled, then
“ was I born ; and from that mo-
“ ment have I faithfully served
“ GREAT NATURE’S high behest !
“ All your FALSE ARTS OF LIVING
“ are but BEGGAR’S brats, crying
“ with hunger, when by the
“ USE

“ USE of their native powers they
 “ might have comfortable bread—
 “ If I were made for your USE
 “ alone, it could be only for a few
 “ years; and my character is too
 “ sacred to bear indignities! Know
 “ you not, that you are but GRASS,
 “ and your BEAUTY as the flower
 “ of the field? If you persist in
 “ ABUSING me, I shall mow you
 “ down as STUBBLE. You and
 “ your follies shall no longer
 “ cumber the earth! Will you
 “ refuse the kind protection of
 “ SOVEREIGN NATURE? Her true
 “ votaries pay homage to ME
 “ also! We have one common
 “ interest, obedient to the laws

“ of the ETERNAL GOD ! By food
 “ and raiment, labour and rest,
 “ fit and proper to your condi-
 “ tion, and all the changes of the
 “ elements, by NIGHT and DAY,
 “ which WE, the instruments of
 “ heaven furnish, you are brought
 “ to MATURITY. The order is
 “ appointed, by the great LORD OF
 “ ALL ! Why are you reluctant to
 “ obey ?—Is your understanding
 “ darkened ?—PERCEIVE you not
 “ that it is our PROVINCE, to AS-
 “ sist in making you fit subjects
 “ for the regions of EVERLASTING
 “ JOY ? It is impossible for you
 “ to offend either of us with im-
 “ punity ! If you reject our ser-
 “ vices,

“ vices, and wantonly grasp at
 “ the PHANTOM, PLEASURE, she
 “ will certainly elude your em-
 “ brace ; and DISAPPOINTMENT,
 “ PAIN, and SORROW will suddenly
 “ fill your arms. You now fondly
 “ desire to encrease THIS NIGHT’S
 “ draught of JOY ! I tell you,
 “ DAUGHTERS, you are putting poi-
 “ son into your cup !—Learn to
 “ know when you have joy enough.
 “ Be temperate, and retreat ! Thus
 “ you will soon find that NATURE
 “ and I, your most faithful advo-
 “ cates, will obtain for you many
 “ the MORE CHEERFUL HOURS,
 “ sometimes raised to the height
 “ of mirth and festivity. Forget
 “ not

"not your own interest; shew

"your wisdom by your obedience,

"and respect us as your FRIENDS!"

What should you think, were you to receive such an admonition?

TIME and NATURE, REALLY give it.

Those who will not HEAR their voice, their folly will fall on their own heads!

Consider what you are about!

TIME will not FLATTER: nor will

I neglect to CAUTION you, while

I have any breath to serve you as

your friend! Let not the TRIFLING

splendor of an assembly-room

dazzle you. Consult your own

good heart, not the HEARTS of

others, who may happen to wear

them

them in a wrong place. CUSTOM, to which the great majority submits, is a TYRANT, often at war with TIME and NATURE. Dare to be FREE; turn a deaf ear to praise, if perchance you should be most flattered, at the hour when you least merit applause. Seek; and you shall find COMFORT and peace; and in the end, true and EXALTED PLEASURE !

If you philosophically wish to enjoy the night, arrayed in all her splendor, you need not pass TWELVE o'clock ! The entertainment will fill up the measure of your FANCY, enlarged by the noblest efforts of your HEART and UNDER-
STANDING.

STANDING. When the dark mantle of the night overspreads the earth, and the soft hand of sleep closes the drowsy eye; think of the SABBATH of the day, in which the MIND and BODY, by NATURE'S great command, SHOULD be at REST! Would you court the awfulness of NIGHT? Contemplate the scene, when the poet says,

" Silence was pleas'd; now glow'd the
firmament

" With living saphirs: HESPERUS that
led

" The STARRY HOST, rode brightest, till
the MOON,

" Rising in clouded majesty, at length,

" Apparent QUEEN, unveil'd her peerless
light,

" And

“ And o’er the dark her silver mantle
threw !”

This scene eclipses a BALL-ROOM,
as the brightness of the sun a candle. Let YOUR LIGHT shine in
true season, that the man who
may be most deserving of you, be-
holding your PRUDENCE, and love
of virtue, may devote himself to
your HAPPINESS !—And, my good
Lady ——, while you glorify our
COMMON PARENT, you will, at the
same time, honour the memory of
your NOBLE father, and my own,
when I am gone, as your friend !

Thus regulating your imagina-
tion, and confining your passions
to such objects as please THE AL-
MIGHTY, you will, as I imagine

P

TIME

TIME came in person to tell your acquaintance and companions, fit yourself for the regions of everlasting peace and rest!—Heaven grant it may be so!

P. S. I was closing my DETAIL, when I received the honour of your ladyship's most obliging and interesting letter. I am much flattered by your approbation of the account I have given of my conversation with Lady ——, and by your request to let you know the SEQUEL. At the same time I rejoice that my dear —— continues in a fair way of recovery. Indeed I FEARED much for her tender years, and more tender frame.

In respect to the important offer you mention to be made to you, my ignorance of Mr. ——'s age, person, character, and fortune, makes it difficult to give any opinion. I trust you judge well, and Lady —— being on the spot, so able in judgment, and so devoted to the promotion of your happiness, my consolation is, that she will DO and SAY every thing that is right on the occasion. When I know more of the matter I will tell you my mind; in the mean while, your aunt will balance this weighty concern, and see the safest and most virtuous scale preponderate.

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I have

I have generally observed, that much REFINEMENT, in such cases, is next in danger to rashness. Still I beg you will take a fair view of the prospect, not only of the flowery meads, and sweet meandering streams; but also of the briars and thorns, with which the ways of life are beset. I need not tell you that I interest myself much in your happiness, and therefore hope

“ That happy constellations, on That hour
“ May shed all their selectest influence.”

Whatever engagement you enter into, I shall devoutly pray it may prove an unexhaustible fountain of felicity.

I know that from our INSULAR
situation,

situation, and as a STATE depending so much on COMMERCE, riches are diffused; and, contrary to the custom of other EUROPEAN nations, ranks are blended; yet PRIDE is rather our disease, than HUMILITY our characteristic. Most certain it is, the daughters of NOBLES frequently marry commoners; and when a notion of nobility has not perverted their hearts, and they do not interrupt their own happiness on this account, the prospect is not the less fair on the female side. On the other hand, NOBLES sometimes seek wives from among the TRADING part of the nation; and where they are biaſſed by real

love, the distinction, in a FREE COUNTRY, is only in NAME. But if it is a mere money business, it may prove the MAN to be a KNAVE, and the WOMAN a FOOL. True conjugal felicity must depend on mutual affection. In your determination remember, that "WORTH MAKES THE MAN."

There are many men, unprincipled in religion, and many coxcombs, ill-bred or ill-humoured—Beings, now stalking about this earth, to no one of whom would I give MY daughter, were he possessed of PERU and MEXICO. I consider character in the VERY FIRST place. WEALTH is also necessary

cessary, in the degree, as virtue, with the ability of relieving the INDIGENT, is preferable to virtue needing RELIEF.

Whenever you marry, let me charge you to consult the HUMOUR of your husband, rather than your own, which sometimes will differ from his; and you may be sure EVERY MAN has one: let your joy be proportioned to the rationality of such humour, however singular it may be. In this age it is impossible to be virtuous without singularity; granting the AFFECTATION of it to be VICIOUS.

To say there are no vices, nor infirmities, a woman should resent

in her husband, would be absurd; but patience and fidelity can flow only from a sense of DUTY, or AFFECTION. If good sense, good humour, and true piety do not influence his manners, his heart cannot be in its right place: but if to these she joins the words of KINDNESS, and he still resists, he is a SAVAGE.

To be occasionally deaf and blind, as well as dumb, is necessary. And if gentle expostulation, guided by reason, were given early and in due season, by either party, it would prevent a world of misery.

Marriage may be called a contract to sustain mutual infirmities, and
participate

participate of mutual joys. To constitute felicity, the affection must have its object: and the Great Author of our being, has framed us so, that sense and reason, present comfort, and hope of future and immortal joy, exactly harmonize. The discord we usually find, arises chiefly from the folly and gross CORRUPTION of our manners.

Marriage being a contract which must subsist till one of the parties dies, it should be WELL CONSIDERED. I have observed several kinds of misery in the world, particularly among married persons, who had not considered whether their minds were congenial: others

others had computed only how they should support the contract by dint of wealth, as an adventure which depended on a large capital. Some were ALL LOVE, and when MAY ceased, and DECEMBER came, they wished themselves released. You have seen how some PLAY THE FOOL, and from immoderate passion, separate, under circumstances of INFAMY! These several classes considering too little, frequently become more miserable, than even those who by considering too much, never marry.

Sickness, from repletion of good things, is our national characteristic,

tic, at least in this part of our island. From a habit of condemning our rulers for all the evils that ARE, and all that are NOT avoidable, we descend to PRIVATE LIFE, and quarrel and defame as if FOUL LANGUAGE were necessary to a POLITE education: whereas SOFT WORDS only can turn away wrath.

Man being made according to the image of GOD, and woman a part of the man; the farther they stray from the benevolence of the DEITY, the more they cherish their own bane. Let them exercise their common sense, with the virtue that makes a part of it, and from the constitution

tion of human nature, they will find MARRIAGE the most easy and safe, and consequently the happiest, or if misery must be our lot, the least miserable state.

LIBERTINISM, more or less refined, is the TON; and I am afraid many a man, really happy in his wife, is fool enough to be ashamed to confess it to his companions: and it might be as dangerous to his reputation with THEM, as saying, "I believe in CHRIST, and endeavour to conform to his laws, and cherish faith in his promises."

You must not be startled: take care who you converse with.

Though

Though you are come into life in an age of great REFINEMENT, you must be sensible of the vast variety of inventions LATELY introduced, to please the fancy, or gratify a propensity to voluptuousness; and consequently in many cases to create DISTRESS. Be on your guard! To plead the hackneyed argument, the promotion of trade, as if public love were the motive, is delusion. Whatever excites false desires, and creates unwarrantable expence, is as dangerous to the public, as to the individual, though not so soon felt.

Where APPETITE or PRIDE takes
the

the lead, as in the excess of the
TABLE, or extravagance in DRESS,
MISERY will bring up the rear !

The same may be said of the
puerility of a SPLENDID RETINUE.
BIRTH with FORTUNE, rank, or
office, may determine a great deal ;
but you may be well satisfied
there is but one way to keep an-
xiety and distress from the cham-
bers of your heart : and this is to
shut and bar your doors against
FOLLY and VANITY.

Great numbers of servants de-
vour the substance of the vain, or
acting as spies and harpies, laugh
at the folly, and become rich by
the extravagancy of those whose
bread

bread they eat. Beware of superfluities, which waste health; and no less of an eager pursuit of amusement, which dissipates riches, frequently wounding reputation, and rendering the mind a scene of horror!

A GOOD HOUSE is intrinsic wealth, as large apartments are nurseries of health: it is not humane in landlords, who do not consider this, in a due degree, even in the habitations of the poor. But does it follow that a number of domestics must be engaged, to EAT UP THE HOUSE; or shut the doors against the proper tenant, as we see often happens in these days?

DOMESTIC

DOMESTIC DUTIES, sober conversation, pleasant and instructive books, the exercise of piety and the humanity which distinguishes your character, the glorious contemplation of IMMORTALITY, with your skill in HARMONY, will brighten your sun, and gladden your heart, to the extremity of old age. And if these humble silent virtues should not render you illustrious in the sight of men, they will be the instruments of your immortal happiness!

I repeat my request, that you will be well satisfied concerning the TEMPER of the man you wed. I know that your mind is not
framed

framed for bearing AUSTERITY
 NOR ILL MANNERS : you have been
 accustomed to be guided by a
 SILKEN string, and your paths are
 very strait : May they continue so !

You ask me how stands the
 POLITICAL TON ? I follow the
 banner of common sense and com-
 mon honesty, esteeming true po-
 litics as true religion, and have
 therefore but little to say in these
 times. When I see an accom-
 plished KNAVE, or an extravagant
 PROFLIGATE venerated as a PA-
 TRIOT, I think the nation is run
 mad. In every state and condi-
 tion I apprehend that we owe it
 to our present comfort, and to
 Q posterity ;

posterity; we owe it to our MAKER and the Great Sovereign of the CHRISTIAN world; we owe it to our immortality, to use our utmost endeavours to preserve peace, good-will, and good order; consequently to suppress factious ideas and discontent.

There must be a RULING POWER, or there can be no government. A majority must decide, or there can be no FREE CONSTITUTION. If the whole mass is tainted, it is folly to seek for absolute purity; and false accusation serves only to prevent discipline, and is the occasion why so many real offences pass with impunity. Party prejudice,

judice, which used to fluctuate like a moderate gale, and give signals of danger, is now blowing up a storm; and is itself become the greater danger. It is not for you to vex yourself with politics; but when you marry, to calm the ruder passions of your husband. Take care of your own vessel: Carry no more sail than will make good steerage.

Freedom of thinking is essential to CIVIL and RELIGIOUS liberty; and so is decency of speech. But they who say more than they believe to be true, are FALSE to their OWN HEARTS, and unfaithful to the community. If

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they

they depart from decency of language, they depart from their dignity; and when this is lost, authority will cease, and anarchy ensue.

If PIETY, moderation, and HUMANITY are necessary to the peace of a family, they are essential to the PEACE of the community; as a house divided against itself cannot stand.

The truest friends to virtue will ever be the most guarded in CENSURING; and never condemn on the evidence of POPULAR clamour. We should all speak MODESTLY of what we may be allowed to COMPREHEND; but where our INFORMATION is deficient, and we do

not take time for investigation, experience proves that we plunge ourselves into a labyrinth of DISTRESS.

We are CHRISTIANS, and HUMILITY is the inseparable companion of our RELIGION. If we examine the conduct of our SAVIOUR, in a concern foreign to his MISSION, or in other words, to what was HIS business, we find HIM referring to the temporal power in being.

The fact is, we are IN GENERAL become undisciplined. Children towards parents; servants towards masters; each is pressing on the other's rank and office; the very MECHANIC treads close on the heels

of the NOBLE, in a much greater degree than in the past years of my long life : People of half my age may see it. So many aspire at things foreign to the government of their own hearts, the wonder is, that we have any government.

TRUTH is most easily discovered through the medium of CANDOUR and HUMILITY ; but alas, these are virtues so rare in the political world, it is no wonder that peace and comfort should inhabit the breast of so few. The malady lies in the HEART, and we have many TEACHERS OF PRIDE, and few of meekness. We forget that
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in lands ruled by ARBITRARY POWER, this stands as a substitute for good or evil administration: but with us the VIRTUOUS SCALE must preponderate, or confusion ensues. This rule applied to PUBLIC OR PRIVATE life, discovers the cause of the evils we complain of. WANT OF VIRTUE creates mutual CONTEMPT; till at length men DEVOUR each other. The evil originates in a bad heart; a rage for MONEY, not as the instrument of virtue and true pleasure, but of vice and false pleasure. These are the parents of dissipation, and generate UNDISCIPLINED habits; which as they

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grow

grow to maturity, become the patrons of INFIDELITY. Thus the foundation of the political fabric is undermined, together with our religion, and our country is in perils from her own children.

I am sorry to be in some measure constrained to tell you so much; but it seems to be the evil propensity of our times, to ascribe every thing to SECOND causes: and forgetting the FIRST, we become the objects of divine resentment. I do not mean, but that many yet adore the GOD of their fathers, who having succoured so many generations past, may yet succour us; and you may
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be ONE for whose sake the nation may be preserved. Whatever shall be the issue: whatever your OWN CONDITION shall be; offer to GOD the homage of your heart!

Expect no more of life than you see it afford to OTHERS, and disappointment will not easily reach your bosom to hurt you.

It was said by a HEATHEN PHILOSOPHER, that all "virtues are in agreement, all vices at variance." This is indisputably true; and it shews the benignity of the Deity in making our duty our happiness.

The earth is pregnant with folly,

ly, and in the course of moral agency, brings forth the monster WICKEDNESS. You, like other mortals, may expect to be troubled with the bawling brat. If it grows to the ability of doing you an injury, your patience and fortitude will determine whether you are of the same family. Cherish no DISGUST, that you may suffer no INQUIETUDE!

The management of the mind, in respect to resentment, constitutes a great part of WISDOM or FOLLY. Make it the instrument of GOOD: the trial may be severe; but you must learn to wear life as a garment: If it is not such as
pleases

pleases your FANCY, it may administer to your COMFORT. A garment you must have, to preserve HEALTH and DECENCY: VIRTUE you must cherish, or fall a VICTIM!

Guard your heart against a strong sensibility of INJURY, or FALSE SORROW, or it will bring you into a snare.

Look with compassion on those who unprovoked offend you. HUMILITY and CHARITY, GOOD SENSE and PRUDENCE, are no strangers to you! Cherish them in your bosom; they will prevent offences on your part, and enable you to bear them from others.

OFFENCES will come; avoid the woe of those by whom they come.

I have

I have seen many days, but never yet have I found a person without a BLEMISH, as it appeared to me, in spite of the most partial estimation that love or friendship could make.

You have understanding to FEEL your own faults, and SEE the faults of others. To avoid misery, we must be, in some degree, partial to infirmities ; for PERFECTION is not the attribute of MAN !

You know when to be silent, and when to speak. Let the vulgar lesson, " BEAR AND FORBEAR," be your motto !

Endeavour to find a gratification in all that shall befall you. In the GOOD, because it comes from

GOD :

GOD : In the EVIL, as being by his permission ; and that it may be converted into GOOD.

Contemplate the distinction of COMFORT and JOY, CHEARFULNESS and MIRTH. These all wear a pleasing aspect, but in their nature and ordinary effects are very different. Your own good heart will teach you to distinguish.

The powers of the soul can hardly compass the PRESENT moments of LIFE, and therefore it is impossible always to determine what is for our GOOD. But we are sure that life itself soon passes away, and therefore it is aptly said, that of all vanities, VEXATION OF SPIRIT is the greatest.

Benignity

Benignity of mind is joy ; it most resembles heaven, and it is the greatest consolation the earth can afford. The same principle which prompts you to long for IMMORTAL HAPPINESS, will induce you to act with the most exalted philanthropy.

Upon the maturest deliberation I am capable of, I think, as you are framed by nature for social life, you should not refuse a REASONABLE GOOD OFFER, in which you have a fair prospect of happiness. Still fix your thoughts on objects which cannot deceive your hopes. Think of the means of obtaining IMMORTAL JOY, and carry them into PRACTICE. THIS
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is an object, in comparison of which, all that life can give is but a tale of little moment, frequently very tiresome.

I have the pleasure to tell you, that my good friend GENERAL ———, with whom I once served two campaigns, promises to take care of your COUSIN, for whose welfare you interest yourself. The GENERAL is now in high esteem; and your COUSIN cannot be in better hands.

I am now reckoning by DAYS, not YEARS; but while a day remains, you may count on the best services in my poor power. I hope I shall soon have leisure for

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the pleasure of telling you the
SEQUEL of my story, in regard to
my conversation with LADY —.

I am, very sincerely,

Dear Lady —,

Your true friend and servant,

May 1, 1771.

END OF VOL. I.



